A Critical Study

of the

GUHYASAMĀJA TANTRA

by

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ABSTRACT

The main part of this work is an English translation, for the first time in its entirety, of the Guhyasamāja Tantra, and a new critical edition of its Sanskrit text.

The Guhyasamāja is one of the oldest and most important of Buddhist Tantras, a class of literature which deals with the practice of yoga, ritual and meditation, containing large numbers of mantras and detailed descriptions for the construction of maṇḍalas and the visualisation of deities. It takes the form of an exposition by Vajradhara, the supreme personification of the state of enlightenment, to a great assembly of Buddhas and Bodhisattvas who have emanated from him: he speaks of the nature of phenomenal existence and of enlightenment in terms of the doctrine of the Void, and presents the method of release peculiar to the Tantras, also introducing new and unorthodox concepts and practices expressed in symbolic language.

This edition of the Sanskrit text is based on a previous published edition and original manuscripts, with the help of the only surviving Sanskrit Commentary, and by a comparison with the Tibetan translation, which exists in two versions: one of these versions is presented in full alongside the Sanskrit, and notes on the other are given in an Appendix. The English translation is preceded by an introduction in which the nature of the text is discussed, and accompanied by notes elucidating it on the basis of the Commentary.

TABLE OF CONTENTS

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MANUSCRIPTS AND BLOCKPRINTS EMPLOYED

Sanskrit Manuscripts:

B — MS in the British Museum (Sanskrit 539).

P — MS in the Bibliothèque Nationale (Sanscrit I34), supplied on microfilm.

CI, C2 — MS in Cambridge University Library (Add. 90I); described as another copy from the same manuscript (Add. I329); both supplied on microfilm. These two MSS are almost identical, and are simply referred to as C except where differences occur.

Tibetan Blockprints:

N — sNar-than edition in the India Office Library.

Pek — Peking edition in the School of Oriental and African Studies Library.

L — Lhasa edition in Cambridge University Library.

D — sDe-dge edition in Cambridge University Library.

Commentary:

Pr — MS of Pradīpodyotananāmaṭīkā by Candrakīrti, in the K.P.Jayaswal Research Institute, Patna. Supplied on photostat.

Tibetan translation, sGron ma gsal bar byed pa, by Śraddhākaravarman, Rin chen bzaṅ po, Śrījñānākara and Lhas btsas; Vol.60, No.2650, in the Tokyo-Kyoto photographic reprint of the Peking edition Tibetan Tripitaka.

BOOKS AND ARTICLES CITED

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" " ed. Bagchi; Darbhanga, 1965.

Jñānasiddhi by Indrabhūti, ed.Bhattacharyya: Two Vajrayāna Works; G.O.S.XLIV, 1929.

PK Pañcakrama by Nāgārjuna, ed.de la Vallée Poussain; Louvain, 1896.

Sek Sekoddeśaṭīkā by Naḍapāda, ed Carelli; G.O.S.XC,1941.

Sādh Sādhanamālā, ed. Bhattacharyya; G.O.S.XXVI & XLI,1925-8.

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" Glosses on the Guhyasamāja; Mélanges Chinois et Bouddhiques,III; Brussels.

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Das, Tibetan-English Dictionary; Calcutta 1902.

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INTRODUCTION

Materials

This edition of the Sanskrit text, referred to as S, is based on four manuscripts and on the edition by B.Bhattacharyya. Of the manuscripts used by Bhattacharyya, three are in India, and the fourth is described as belonging to Cambridge University Library, presumably one of those which I also have used; however, the variant readings noted by him are entirely inconsistent with these two MSS, which do in fact correspond to a large extent, although not absolutely, to his notes referring to a manuscript belonging to the Asiatic Society of Bengal. Although Bhattacharyya mentions the Tibetan translation of the Tantra, he did not make use of it, and many of the readings he has chosen are at variance with it. In addition he has made certain alterations according to his own views, the major example being the insertion of a fifth Goddess, Īrṣyarati, in the maṇḍala (see Chapter One, note IO). The edition by S. Bagchi is based on Bhattacharyya's, it contains a few minor emendations which I have noted under his name, otherwise the reference G covers both these editions.

The only commentary known to have survived in Sanskrit is the Pradīpodyotana, the MS of which belongs to the K. P. Jayaswāl Research Institute, where work on its publication is believed to be in progress; as it is still unpublished, references are given only to the Tibetan version.

Returning to the Tantra itself, for the Tibetan translation, referred to as T, I have used the editions of Peking, sNar-thaṅ and Lhasa; these give the translation by Śraddhākaravarman and Rin-chen-bzaṅ-po, revised by ḥGos Lhas-btsas, and show only very few differences. Unfortunately it was only

at a late stage that I discovered a copy of the sDe-dge edition, which is the same translation but revised by Chos-rje-dpal instead of Lhas-btsas; this differs considerably from the other version, and is very often closer to the Sanskrit as well as being clearer grammatically, so that in many ways it would seem to be a preferable choice, although it is much less widely known.

The Sanskrit manuscripts themselves show many differences, generally between B on the one hand and P and C on the other; each of the two Tibetan versions agree sometimes with one, sometimes with the other, while the commentary may support any one of them or even have a quite different reading; in other words, there is no consistent correspondence between any of these various texts. To make things even more confusing, the Tibetan translation of the commentary always quotes from the Lhas-btsas version of the Tantra, although the interpretation which follows may be in accordance with the alternative translation or even with an entirely different Sanskrit version, and we thus have a situation where an explanation may seem to bear no relevance to the passage it is supposed to clarify. Since a decision had to made where there is a choice of readings, I have edited the Sanskrit primarily in accordance with the Lhas btsas version of the Tibetan, and have added an Appendix giving notes on the sDe-dge edition where this version is preferable; there are also many cases where, if this version were to be used instead of the other, alternative Sanskrit readings would have to be adopted and the English translation changed. In cases where the MSS are agreed on a reading but the Tibetan differs, S has only been emended if such an emendation is supported by Pr. Differences between S and T, not greatly affecting the meaning, are espe-

cially frequent in prose passages, and in such cases I have tended to paraphrase slightly in the translation.

The Sanskrit of the Tantras cannot be judged by classical standards. Rules of grammar and syntax are frequently ignored, often resulting in confusion and ambiguity. Of course ambiguity may sometimes be intended -- this is legitimate in the best Sanskrit style -- but unfortunately it cannot usually be reproduced either in Tibetan or in English.

A few grammatical peculiarities occur consistently enough throughout the text to be regarded as features of this type of Sanskrit:

Ātmanepada and parasmaipada terminations are used indiscriminately for both active and passive verbs, and there is frequent disregard of distinction between sing. and pl. in verbal constructions.

The peculiar termination '-an/at', which sometimes looks like a regular pres. part. active, and sometimes like a confused imperfect, is obviously intended as a past tense and appears for both sing. and pl.; the variant '-et' also occurs, prabably because this optative termination is so frequent. To avoid confusion I have chosen the most frequent variant, '-an', for all such cases.

Occasionally the past part. passive appears to have an active meaning; the termination of the gerund, '-ya', is often used in place of '-tvā'.

The termination '-inaḥ' is frequently found for nom. sing. '-ī'; among other occurances of irregular nominal forms are: '-rājā' at the end of a compound, '-ātmā' as both sing. and pl. nom., 'yoṣitā/āḥ/ām', 'yāvantyaḥ' for 'yāvatyaḥ', '-inām' for '-īnām' gen. pl., 'śāstram/im' acc. sing. Their occurance seems to depend largely on the demands of metre, and the

correct forms also appear when the metre allows them.

Pr usually glosses with the correct form, but sometimes gives a sing. verb with pl. subject.

'bodhi' is usually treated as fem., 'siddhi', 'dharma' and 'samaya' sometimes as n., and 'kula' sometimes as masc. Other irregularities of gender occur here and there, especially when a word is closely associated with another of different gender.

P and C contain numerous orthographical mistakes and peculiarities; anusvāra is frequently omitted or added unnecessarily, visarga less frequently, or else both may be written together.

Vowel sandhi is always ignored between pādas, and sometimes consonant sandhi also; in prose it often ignored at the end of clauses where a pause might be made in recitation, and the scribe of B has frequently inserted a daṇḍa in order to regularise this. Occasionally sandhi is disregarded even within a compound, and a few instances of double sandhi occur.

As a general rule I have not corrected any error on which the manuscripts are in agreement. Omissions and obvious scribal mistakes are not noted, nor are variants in the long mantras.

Throughout the Sanskrit text, instructions are given in the 3rd. person sing. opt., which I have generally transferred in English to the more usual 2nd. person in order to avoid ambiguity and awkwardness. Following the Tibetan example, mantras are not translated, and those of more than a few words are not quoted in full in the translation.

With a text of this sort, where almost every word may be given a special significance in the commentaries, it is essential to translate as literally as possible, without the paraphrasing which is often necessary for better intelligi-

bility. It is therefore extremely difficult to produce a readable translation, and the translator's only excuse must be that this is equally true of the original Sanskrit and of the Tibetan. In spite of this difficulty, and the technical defects of its language, the Tantra is pervaded by the poetic qualities of the deep insight which it expresses, and I have tried to retain some of this quality, especially in the passages which describe visualisations and in the short songs of praise. Again with this intention, and, I believe, in accordance with the style of the original, I have avoided the use of technical or artificial-sounding terms. I have also avoided devices such as bracketed insertions in the text of the translation; wherever small additions have been necessary they are drawn from the commentary.

Origins

Great progress has been made in the understanding of the Tantras since they were first introduced to the West, and to much of the East, by scholars who were at worst openly prejudiced against their subject-matter and at best over-apologetic; it is therefore not necessary to discuss here their historical development and basic principles.

The Guhyasamāja is probably one of the earliest, and certainly among the most important, of Buddhist Tantras. Tradition holds it to have been revealed by the supreme Buddha, through the Bodhisattva Vajradharma, to King Indrabhūti of Uḍḍiyāna (Urgyan), and since then its practice has spread by means of two main schools of interpration, that of the Siddha Nāgārjuna, known as the Ārya school, and that of Buddhaśrī-jñāna or Jñānapāda. An enormous amount of explanatory and other related literature is devoted to this Tantra, but the

only commentary now extant in Sanskrit is the Pradīpodyotana by Candrakīrti, a disciple of Nāgārjuna; from the evidence of the Blue Annals, this commentary was by far the most authoritative, and I have therefore used it as the basis of my interpretation.

The date of the Guhyasamāja is still an unsolved problem, to which I do not propose to add more speculation. The opinions of earlier scholars varied from Bhattacharyya's 3rd. Century to Winternitz's 8th.-IOth. Century. Contemporary Japanese scholars place it in the late 8th. Century. At present, investigation into the date of the Tantras is being done by Alex Wayman, who, in evidence which he has not yet published in detail, arrives at the conclusion that the Guhyasamāja's earliest vyākhyātantra was composed in the 5th. Century, and that the mūlatantra must have preceded this by at least one century (Wayman, 'Early Literary History'). He also puts forward arguments based on the differences between the two commentarial traditions, which he believes must have taken several centuries to develop; however, his statement that 'scholars are fairly well agreed about the dating of the named commentators on the Guhyasamāja and the Tantra Siddhas generally' seems rather optimistic.

There appear to have been several Indrabhūtis, none of whose dates are definitely ascertained, who may all have been followers of the Tantra. Tibetan historians do not distinguish between them, but it seems likely that the Siddha Indrabhūti, author of several works connected with the Guhyasamāja, whose sister Lakṣīṅkarā was also an author and teacher in this tradition, is the same as Indrabhūti the adoptive father of Padmasambhava, who must have lived in the first half of the 8th. Century. This date is obviously too late for the original authorship of the Tantra, if indeed there ever was a

single original author, but it is possible if the final 'bringing to light', after a long period of secret transmission, is meant.

An eighteenth chapter was added to the Tantra at some later date, and is not always found in the Tibetan translation. It contains answers to questions about the meaning of many terms occurring in the main text, and is frequently quoted in the commentaries, being referred to as the Uttara-tantra.

Subject-matter

The fundamental concept of the Tantras is unity: the integrating of the conflicting elements in the nature of living beings, the oneness of all forms of existence, and the identity of saṃsāra with nirvāṇa. All these aspects are implied in the title of this Tantra, which may be simply translated as 'The Secret Union', but which in its full form is 'The Union (or Assembly) of the Secret Body, Speech and Mind of all Tathāgatas'. Body, speech and mind together comprise the total activity and experience of a living being; or body alone may be interpreted as the material form (nirmāṇakāya), while speech and mind represent the spiritual and absolute natures (saṃbhoga- and dharmakāya); then, Body, Speech and Mind are Vairocana, Amitābha and Akṣobhya, who symbolise the three aspects of the basic differentiation of reality, and these three, embodying the Families to which all living beings belong, themselves comprise the assembly of all Buddhas and Bodhisattvas, and the whole of existence. They are called secret not because they are withheld from the world, but because understanding of them can only attained by the practice of the Tantra; in reference to various passages, the commen-

tary explains that this teaching is secret because it is not understood by the followers of Hīnayāna, because it can only be found at the feet of a teacher, and because it leads to attainment of the Buddha-nature.

The term 'secret' also indicates the interior nature of the practice, the sphere of all Anuttara Tantras, among which the Guhyasamāja is classified. Much of the text is concerned with ritual and magic, and much with the experience of the senses, but is continually made clear in many passages and emphasised by the commentators that these practices are not taught for the sake of the outward action, but in order to realise the unity of the apparent and the real. Another expression of this is the concept of the two truths, the relative (saṃvṛti/kun rdzob) and the absolute (paramārtha/don dam pa), a concept whose implications cause consternation even to the Bodhisattvas.

On the level of relative truth, the greater part of this Tantra consists of instructions for meditation upon a large number of deities, with description of their visualisations and quotation of their mantras. (In this context, many words meaning 'meditate', 'visualise', 'imagine', 'create' and so on are used synonymously, although they may have quite distinct technical connotations in other types of Buddhist literature.) This meditation is twofold: the stage of creation (utpattikrama/bskyed rim) and the stage of realisation (niṣpanna- or saṃpannakrama/rdzogs rim). The first involves the perception of duality in order to penetrate its illusory nature, the yogin visualising the deities and worshipping them as 'the other'; this stage is sometimes called the 'mantra path', although mantra is used in both, while the second stage is called the 'yoga of the innermost self' (adhyātmika/

naṅ gi bdag ñid), in which the yogin becomes consubstantiated with the deity and duality is transcended. Chapter Two is an exposition of this stage, and the commentary explains that it means realisation of the unity of the two truths: creation in the internal sphere of meditation, just as in the external world of phenomena, has no reality apart from the Void. Throughout the commentary distinction is made between these two stages, most passages in the text being assigned to one or the other although some may be interpreted as applying to both.

All the multitude of divine beings thus visualised, male and female, peaceful and wrathful, are aspects of the One Supreme Buddha, who is called The Blessed One (bhagavān), Vajradhara or Mahāvajradhara, Akṣobhya -- since in this Tantra Akṣobhya is placed at the centre of the maṇḍala and is its Lord --, Vajrapāṇi, Samantabhadra, and a number of other names and epithets appropriate to the different subjects of his discourse. In terms of yoga, these deities are aspects of the yogin himself, and their appearance in the ordered pattern of the maṇḍala indicates that the forces they represent are experienced not in the uncontrolled condition of ordinary life but in a way which leads to realisation of the Vajra nature.

Another main theme of the Tantra is the series of rituals which collectively come under the heading of the Four Vajra Acts: peace, prosperity, subjugation and the fierce Acts, whose purpose is to attract and increase the qualities helpful towards enlightenment and to destroy evil tendencies. These four are connected with various other fourfold classifications, particularly with the maṇḍalas of the four elements. The correspondencies of these sets of four are not always consistent: according to the commentary the relationships of the Acts, the element maṇḍalas, & their shapes and colours, are as follows:

peace	prosperity	subjugation	fierce Acts
water	earth	fire	air
round	square	triangle	semicircle
white	yellow	red	black

In the Tantra itself, however, the fierce Acts are always described as being performed in the triangle, while subjugation takes place in the air-maṇḍala. The Goddess Locanā, who is normally associated with earth, is mentioned in connection with the peaceful Acts, whose element is water; the othe three Goddesses are not mentioned in this context, but Ratnaketu is associated with prosperity, Amitābha with subjugation, and Akṣobhya with the fierce Acts. Other conflicting indications, regarding the bodily centres (cakra), the four directions and so on, are given in different parts of the commentary and in other works (see also HV Vol.I, pp 38 and 88).

Very many of these rituals are mentioned in the text, but only partial instructions are given; the commentary provides detailed explanations too long to be reproduced in full, but brief quotations are included in the notes where the text would otherwise be incomprehensible.

The correct performance of ritual and visualisation produces siddhis, many of which are described. Their inner meaning is the attainment of spiritual powers and qualities, and the fact that they may have magical correspondencies in the phenomenal world is but another expression of that action in the relative sphere which is described as a play.

Another aspect is the frequent reference to sexual union and the enjoyment of all the senses, for it is a feature of the Tantras that everything in saṃsāra must be used and transformed into enlightenment. In this connection, it may be re-

marked that the symbolic language of the Tantra operates on several levels: sometimes quite ordinary language is interpreted as sexual, while explicitly sexual terms are given a spiritual or meditational interpretation; most of the terms involved refer to orthodox yoga, which seems to disprove the common suspicion that this language was invented to disguise unconventional practices.

As for the other controversial elements in the Tantra, such as commands to kill, steal, lie, commit adultery and incest, eat excrement and so on, and defy all the rules of caste which were so powerful in the society where it originated, all these may certainly be interpreted as symbolic (see the notes on these terms as they occur). But there was surely a deeper intent behind such revolutionary teaching than mere symbolism. The principle of making use of all aspects of experience applies not only to pleasure, but also to the emotions of aversion and disgust. The Sanskrit word 'samatā' often appears (T mñam pa ñid): in context it is best translated 'sameness', referring to the unity and uniformity of all existence in the ultimate Void-nature, but its practical expression is the alternative translation, 'equanimity'. This consideration indicates one aspect of the 'teaching which is opposed to the world'; another is well expressed by J.Naudou when he says: 'Le scandale et le paradoxe ont été de tout temps dans l'Inde un mode d'expression de la transcendance. La réalité complexe dépasse nos catégories mentales et verbales; mettre les mots en contradiction avec eux-mêmes revient d'une certaine manière à exprimer l'indicible.' ('Bouddhistes Kaśmīriens' p.117). And not only 'les mots'.... for if paradox in words can produce such an effect, how much more powerful should be the experience of paradox in actions.

The whole Tantra teaches methods of ritual and visualisation, yet it says 'do not perform rituals' for 'there is no meditation and no enlightenment'; it declares that the greatest sinners are the best fitted to attain perfection, and it uses language which one cannot always be certain whether to take literally or figuratively. So it is not surprising to find that there is indeed one sin which prevents success: 'guru-nindana' -- blaming one's teacher, that is to say, not having the faith which alone can make possible the abandonment of self and the leap past paradox to realisation of the unity of the two truths.

GLOSSARY

This is a short list of words which are kept in their Sanskrit form in the translation. Only the meanings with which they occur in this Tantra are given.

mantra (ṁnagā). The expression of a deity, or of some particular action or quality, in sound. Often refers to the deities themselves, and to the practiser.

maṇḍala (dkyil ḥkhor). Lit. 'circle'; the ordered arrangement in which the deities are placed around a centre. It is defined as 'that which grasps the essence'. The maṇḍala of a particular Buddha may be a small circle containing his symbol, or the assembly of all the deities of his Family. It can also be a ritual diagram of other shapes.

mudrā (phyag rgya). Sometimes translated as 'symbol', when it means the vajra etc., the symbols of the Tathāgatas. Untranslated, it means a gesture of the hands accompanying mantra, or the yogin's feminine partner.

yoga (sbyor ba, rnal ḥbyor). A term covering the total process of meditation, in which the activities of body, speech and mind are all controlled and purified so that they may become the means of identification with the deity. Unless it indicates some special practice, as in the case of 'subtle yoga', it generally implies the six stages (ṣaḍaṅga), of which the last is samādhi, and refers particularly to that state of union with the object of meditation.

yogin (rnal ḥbyor pa). Practiser of yoga; Pr distinguishes two types of yogin, according to whether they are engaged in the stage of creation or the stage of realisation.

vajra (rdo rje). Lit. 'thunderbolt' or 'diamond'; both these translations are too limited, however, to convey the implications of this most important concept. It implies not only the power and irresistibility of the thunderbolt and the purity and indestructibility of the diamond, but also the qualities of the Void (śūnyatā) for which it is a synonym, particularly, according to Pr, the condition of non-duality. It is also a special ritual implement, and may be combined with other implements and emblems such as the dagger or lotus. The vajra is the symbol of Akṣobhya, and as such has a specialised meaning referring to his Family. It may also be applied to all the dieties, to the yogin, and to any aspect of the practice. In symbolic language it means the male organ.

vidyā (rig pa, rig ma). Lit. 'wisdom' or 'insight': a goddess or her mantra, sometimes in union with a male deity, who is then called vidyāpuruṣa. Pr also interprets vidyā as the worldly siddhis.

vidyādhara (rig ḥdzin). 'Vidyā-holder', a class of deity corresponding to the attainment of the worldly siddhis.

samaya (dam tshig). The special meaning of samaya in the context of the Tantra is well expressed by its Tibetan form, which means sacred word, with the implications of vow, law and command. It is defined as 'the way which cannot be transgressed' and 'the word of Vajradhara, taken to mind not to

be transgressed'. In this sense I have translated it as sacred law. It also means the actual practice of this law, 'meditation upon the stage of creation', and the Samaya-being (samayasattva) is the visualised form of the deity while the meditator is still in the dualistic phase. Finally Samaya, left untranslated, is the personification of the sacred law and the sacred action, the deities themselves. Vajradhara is the supreme Samaya, but the term is applied to all classes of divine beings, and can also refer to the yogin and to the object (sādhya) of his ritual practice. The Sanskrit word carries implications of union and absorption, similar to yoga, which do not apply in Tibetan, but which are frequently noted in Pr. It occurs with a specialised meaning in connection with the Samaya Family of Amoghasiddhi, for instance in the name of his Consort Samaya-Tārā, where it does not bear any more general connotation.

samādhi (tiṅ ṅe ḥdzin). The final stage of yoga, a state of complete identification with the object of meditation, by means of which Vajradhara creates the deities of the maṇḍala and reveals his various teachings.

sādhaka (sgrub pa po). Practiser of sādhana.

sādhana (sgrub pa). Method of visualisation, culminating in consecration (abhiṣeka) and attainment of siddhi.

siddhi (dṅos grub). Lit.'attainment'; of two kinds: ordinary or worldly, which comprises all supernatural powers, and highest, which is enlightenment. The siddhi of a deity means the state of identification with the principle he represents.

Chart showing the relationship of the Five Buddhas to other sets of five.

Buddha	Akṣobhya	Vairocana
Other names	Vajra Mind	Vajra Body
Goddess	(Vajradhātvīśvarī)	Locanā
Family name (kula)	Hatred (dveṣa)	Delusion (moha)
Symbol (mudrā)	vajra	wheel
Colour	dark blue	white
Element	space	water
Sphere of sense (viṣaya)	touch	form
Skandha	consciousness (vijñāna)	form (rūpa)
Kleśa	hatred	delusion
Wisdom (jñāna)	Dharma-realm (dharmadhātu)	mirror-like (ādarśa)
Centre (cakra)	heart	head

Ratnasaṃbhava	Amitābha	Amoghasiddhi
Ratnaketu Ratnaśrī	Amitāyus Vajra Speech Vajra Dharma	
Māmakī	Pāṇḍaravāsinī	Tārā
Wishing-gem	Passion (rāga)	Samaya Samaya-attracting
jewel	lotus	double-vajra sword
yellow	red	green
earth	fire	air
sound	smell	taste
feelings (vedanā)	perception (saṃjñā)	mental impulses (saṃskāra)
pride (māna)	passion	envy (īrṣyā)
equanimity, sameness (samatā)	discriminating (pratyavekṣaṇa)	active (kriyānuṣṭhāna)
navel	throat	genitals

ENGLISH TRANSLATION

CHAPTER ONE

Homage to Vajrasattva!

Thus have I heard: once the Blessed One[1] was dwelling in the vagina of the Vajra Consort of the Essence of the Body, Speech and Mind of all the Tathāgatas. With him were Bodhisattva-Mahāsattvas[2] as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression -- the Bodhisattva-Mahāsattvas Vajra Samaya, Vajra Body, Vajra Speech, Vajra Mind, Vajra Samādhi, Vajra Victory, Vajra Earth, Vajra Water, Vajra Fire, Vajra Air, Vajra Space, Vajra Form, Vajra Sound, Vajra Smell, Vajra Taste, Vajra Touch, Vajra Thought and so on, as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression; and Tathāgatas pervading the realm of space -- the Tathāgatas Vajra Akṣobhya, Vajra Vairocana, Vajra Ratnaketu, Vajra Amitābha, Vajra Amoghasiddhi and so on, pervading the whole realm of space, all together, so that the whole realm of space completely filled with Tathāgatas appeared like a sesamum-seed.

Then the Blessed Tathāgata Mahāvairocana entered the samādhi called "The way of great passion of all Tathāgatas" and made that host of all the Tathāgatas enter into his own vajra body, speech and mind. Then all those Tathāgatas, to please the Blessed Lord of the Body, Speech and Mind of all the Tathāgatas, transformed themselves into the appearance of women and came out from the body of Blessed Mahāvairocana. Some[3] appeared there as Buddha-Locanā, some as Māmakī, some as Pāṇḍaravāsinī, some as Samaya-Tārā; some appeared embodying the essence of Form, some of Sound, some of Smell, some

of Taste and some of Touch.

Then the Tathāgata Akṣobhya, in the vagina of the Vajra Consort of the Essence of the Body, Speech and Mind of all Tathāgatas, consecrated the immaculate four-sided maṇḍala of Mahāsamaya:

I crystal-clear[4], of his own nature,
all-pervaded by varied forms,
spread with clouds of Buddhas,
filled with fiery sparks,
with the maṇḍalas of the moon and so on,
the City of all Tathāgatas.

Then the Blessed Lord of the Body, Speech and Mind of all Tathāgatas took his place at the centre of the great maṇḍala of all the Tathāgatas, and the Tathāgatas Akṣobhya, Ratnaketu, Amitāyus, Amoghasiddhi and Vairocana dwelt in the heart of the Tathāgata Bodhicittavajra.

Then the Blessed Tathāgata Bodhicittavajra entered the samādhi called "Vajra overpowering of all the Tathāgatas", and immediately the whole realm of space was transformed into the vajra nature of the Tathāgatas, and all sentient beings throughout the whole realm of space experienced the bliss and delight of all the Tathāgatas through the blessing of Vajrasattva.

Then the Blessed Tathāgata Bodhicittavajra entered the samādhi called "Vajra birth of the Samaya of the Vajra Body, Speech and Mind of all Tathāgatas", and consecrated this personification of the great vidyā[5] with the blessing of the mantras of all the Tathāgatas, and at once the Blessed Tathāgata Bodhicittavajra himself was seen three-faced by all the Tathāgatas. Then all the Tathāgatas led by Akṣobhya came out from the heart of Blessed Mahāvairocana, and sang this song of praise:

2 O wonder! the Mind of Enlightenment of all Buddhas
goes forth!
Homeless, undefinable, the secret of all Tathāgatas!

Then all the Blessed Tathāgatas gathered together again and worshipped Blessed Bodhicittavajra with clouds of the precious Samaya truth spreading wide the worship of all the Tathāgatas, and bowing before him said:

3 Proclaim, O Blessed One, the reality,
the collection of Vajra essences,
the secret of all Tathāgatas,
the union, born of the secret.

Then the Blessed Tathāgata Bodhicittavajra said to all the Tathāgatas: Good, good, O Blessed Tathāgatas! Yet this confuses even the Tathāgatas, so how much more the others, the Bodhisattvas!

Then all the Blessed Tathāgatas, struck with wonder and amazement, entreated the Blessed Master of the Tathāgatas, who removes all their doubts: May the Blessed One reveal that secret of the Body, Speech and Mind of the Tathāgatas which he cannot show even to a gathering of all the Tathāgatas with such qualities, after blessing them with the words which produce the Vajra Sāmayas of all the Tathāgatas, so that they may experience the bliss and delight and attain the wisdoms and divine perceptions[6] of all the Tathāgatas.

Then the Blessed Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra lamp of wisdom" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of Hatred: VAJRADHṚK. As soon as it was said, the Blessed

One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme state of union with the Great Symbol (mahāmudrā) of Akṣobhya, with a black, white and red form, sat in the place of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra birth of the Samaya of all the Tathāgatas" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of Delusion: JINAJIK. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme state of union with the Great Symbol of Vairocana, with a white, black and red form, sat down to the east of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra splendour of the jewel-birth of all the Tathāgatas" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of the Wishing-gem: RATNADHṚK. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme celestial state of union with the Great Symbol of Ratnaketu, with a yellow, black and white form,[7] sat down to the south of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra birth of the great passion of all the Tathāgatas" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Family of Passion: ĀROLIK. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme state of union with the Great Symbol of

Lokeśvara,[8] Lord of the Great Vidyā, with a red, black and white form, sat down to the west of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra birth of the unfailing Samaya" and brought forth from his vajra body, speech and mind this mantra, the supreme innermost essence of the Samaya-capturing Family: PRAJÑĀDHṚK. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, in the supreme state of union with the Great Symbol of Amoghasiddhi, with a green, black and white form, sat down to the north of the Vajra Body, Speech and Mind of all Tathāgatas.

4 Hatred, Delusion and Passion, Wishing-gem and Samaya,
these are the Five Families, accomplishing desire
and liberation.[9]

Then[10] the Blessed One entered the samādhi called "The Samaya who is loved by the Vajra-holder of all the Tathāgatas" and brought forth from his vajra body, speech and mind this great Consort of the Vajra-holder: DVEṢARATI. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, took the form of a woman and sat in the eastern corner.

Then the Blessed One entered the samādhi called "The Vajra who is loved by the Tathāgata" and brought forth from his vajra body, speech and mind this great Consort of the Tathāgata: MOHARATI. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, took the form of a woman and sat in the southern corner.

Then the Blessed One entered the samādhi called "The Vajra who is loved by the Passionate One of all the Tathāgatas" and brought forth from his vajra body, speech and mind this great Consort of the Passionate One of the Tathāgatas: RĀGARATI. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, took the form of a woman and sat in the western corner.

Then the Blessed One entered the samādhi called "The Vajra who deceives the Body, Speech and Mind of all the Tathāgatas" and brought forth from his vajra body, speech and mind this great Consort of the Wise One of all the Tathāgatas: VAJRARATI. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, took the form of a woman and sat in the northern corner. These are the Consorts of the Tathāgatas.

Then[11] the Blessed One entered the samādhi called "Vajra Vairocana" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of all the Tathāgatas: YAMĀNTAKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, sat at the eastern gate in a form which terrifies the Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra of clear and complete enlightenment" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of all the Tathāgatas: PRAJÑĀNTAKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, sat at the southern gate in a form which terrifies the Vajra Samayas.

Then the Blessed One entered the samādhi called "Mine of the Dharma jewels of all the Tathāgatas" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of the Passionate One of all the Tathāgatas: PADMĀNTAKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, sat at the western gate in the form of the Speech of all the Tathāgatas.

Then the Blessed One entered the samādhi called "Vajra Body, Speech and Mind of all Tathāgatas" and brought forth from his vajra body, speech and mind this great Wrathful One who blesses the maṇḍala of the Body, Speech and Mind of all Tathāgatas: VIGHNĀNTAKṚT. As soon as it was said, the Blessed One himself, Personification of the Vidyā of the Body, Speech and Mind of all Tathāgatas, sat at the northern gate in the form of the Body, Speech and Mind of all the Tathāgatas.

These are the samaya-beings of the maṇḍala, delighting the Body, Speech and Mind of all the Tathāgatas.

CHAPTER TWO

Then all the Blessed Tathāgatas worshipped the Blessed Lord of the Body, Speech and Mind of all Tathāgatas, and bowing down before him said:

I Proclaim, O Blessed One, the essence,
supreme Body, Speech and Mind,
the secret of all Tathāgatas,
the matchless Mind of Enlightenment.

Then the Blessed Lord of the Body, Speech and Mind of all Tathāgatas, understanding the Tathāgatas' request and knowing the Bodhisattvas' speculation, said to those Bodhisattvas: Create mind in the form of body, body in the form of mind, and mind as the utterance of speech. Then all those great Bodhisattvas unified the body, speech and mind of all the Tathāgatas in the form of space, and sang this song of praise:

2 O wonder! As no arising this arising is proclaimed,
of Samantabhadra, of Vajra Body, Speech and Mind!

Then the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra way of the clear and complete enlightenment of all Tathāgatas", and explained the enlightened state of mind like this:

I
3 Since there is no phenomenal substance there can be no
meditation, meditation indeed is not meditation,
thus substance being insubstantial,
meditation is inconceivable.

So said the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed Tathāgata Vairocana entered the samādhi called "Vajra clear insight of all Tathāgatas", and explained the enlightened state of mind like this:

4 Devoid of all substance, free from the skandhas, the
senses and their spheres, subject and object,
my Mind, being one with the non-selfhood of dharmas,
is forever unarisen and has the nature of the Void.

So said the Blessed Tathāgata Vajra Vairocana.

Then the Blessed Tathāgata Vajra Akṣobhya entered the samādhi called "Imperishable Vajra of all Tathāgatas", and explained the enlightened state of mind like this:

5 Unarisen are these substances,
there are no dharmas and no Dharma-nature,
without self, like space,
this is the sure way of enlightenment.

So said the Blessed Tathāgata Vajra Akṣobhya.

Then the Blessed Tathāgata Vajra Ratnaketu entered the samādhi called "Vajra selflessness of all the Tathāgatas", and explained the enlightened state of mind like this:

6 Insubstantial are all dharmas,
devoid of intrinsic qualities,
born from the non-selfhood of dharmas,
this is the sure way of enlightenment.

So said the Blessed Tathāgata Vajra Ratnaketu.

Then the Blessed Tathāgata Vajra Amitāyus entered the samādhi called "Vajra lamp of the light of wisdom", and explained the enlightened state of mind like this:

7 Since the dharmas are unarisen there is no substance
and no meditation,
through union with the state of space[2] --
thus it is called "substance".

So said the Blessed Tathāgata Vajra Amitāyus.

Then the Blessed Tathāgata Vajra Amoghasiddhi entered the samādhi called "Vajra overpowering of all Tathāgatas",

and explained the enlightened state of mind like this:

8 By nature luminous are the dharmas,
from the beginning pure, like space,
there is neither enlightenment nor insight,
this is the sure way of enlightenment.

So said the Blessed Tathāgata Vajra Amoghasiddhi.

Then the great Bodhisattvas, Maitreya and so on, hearing the syllables which are the essence of the dharmas of the secret body, speech and mind[3] of all the Tathāgatas, were struck with wonder and amazement, and sang this song of praise:

9 Wonderful is the Buddha, wonderful is the Dharma,
wonderful is the teaching of the Dharma!
pure in essence, purified,[4]
Mind of Enlightenment, hail to thee!

10 Born of the dharmas without self,
fulfilling Buddha-enlightenment,
free from thought and object of thought,
Mind of Enlightenment, hail to thee!

11 Samantabhadra, good of all,
arousing the Mind of Enlightenment,
enlightened action, supreme Vajra,
Mind of Enlightenment, hail to thee!

12 Pure Mind of the Tathāgatas,
Possessor of Vajra Body, Speech and Mind,
Guide to Buddha-enlightenment,
Mind of Enlightenment, hail to thee!

CHAPTER THREE

Then the Blessed Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra array of the clouds of emanations of all the Tathāgatas", and proclaimed this chapter on the samādhi called "Vajra array":

OṂ SUNYATĀJNĀNAVAJRASVABHĀVĀTMAKO'HAM[1]

I-II At the centre of space[2] visualise the maṇḍala of Buddhas, a great mass of clouds of light-rays, the colour of the light of the Buddhas, perfectly round, pervaded by the five rays, filled with the five sense-desires, adorned with the five offerings. After visualising this,[3] merge it all together, and by non-dual unification with the whole visualise an image at the centre; visualise the Great Symbol of Vairocana with the nature of Body, Speech and Mind, then visualise the Great Symbol of Vajra Body, Speech and Mind as the Supreme Symbol of Akṣobhya, and as the Great Symbol of Ratnaketu, the Light of Amitāyus, and the Great Symbol of Amoghasiddhi, in the maṇḍala of Buddhas. Visualise the Possessor of Vajra Body, Speech and Mind,[4] sapphire-coloured, fiercely blazing, distorted and terrifying, a vajra in his hand; the colour of the moon and crystal, with piled-up hair and a crown, brightly blazing, holding a wheel in his hand, adorned with many adornments; golden as the Rose-apple River, enveloped by clouds of Buddhas, in his hand imagine a great nine-pointed vajra; emerald-hued, adorned with vajra-flames, imagine a jewel in his hand and clouds of light all around; visualise the ruby-coloured Vajra Passion, Lord of burning desire, brightly blazing, a lotus in his hand; visualise the form of Amoghavajra, shining with the five rays, gentle, holding a sword in his hand, in the maṇḍala of the Buddhas.

Then the Blessed Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra nature of the Dharma-realm (dharmadhātu)", and pronounced this mantra, the blessing of Body, Speech and Mind:

OṂ DHARMADHĀTUSVABHĀVĀTMOKO'HAṂ[5]

I2-I7 By means of yoga[6] continually visualise with attentiveness a precious jewel of the five colours, the size of a mustard-seed, at the tip of the nose; when it is steady make the jewel expand, but if it is unsteady do not make it expand. Master of emanation, make it spread forth with clouds of splendour, the colour of the light of the Buddhas, with great clouds of Bodhisattvas bearing their emblems of wheel, vajra, jewel, lotus and sword. At the centre of space draw a moon maṇḍala, and in the middle of the bright maṇḍala visualise the maṇḍala of the wheel; with lotus meditation visualise the maṇḍala of the lotus; intent on the jewel, visualise the maṇḍala of the jewel; and draw in space him who is born of the yoga[7] maṇḍala: these are the supreme Buddhas, maṇḍalas born of the Vajra through meditation on Body, Speech and Mind, achieving omniscience.

CHAPTER FOUR

Then all the Blessed Tathāgatas gathered together again and entreated the Blessed Lord of the Body, Speech and Mind of all Tathāgatas with this royal song of praise:

I Reveal the holy maṇḍala, peaceful, of all Tathāgatas, the dwelling of all Tathāgatas, the selflessness of all dharmas.

2 Reveal the holy maṇḍala, complete with every quality, free from every fault, Samantabhadra's perfect Body.

3 Reveal the holy maṇḍala, born of the dharmas at peace, purifying practice of wisdom, Samantabhadra's perfect Speech.

4 Reveal the maṇḍala, O Charioteer, the transcendent mind of all beings,
by nature pure and faultless, Samantabhadra's perfect Mind.

5-6 Then Vajradhara the Teacher, the three worlds, the three realms, Supreme Vajra of the three worlds, Teacher of the three worlds, spoke of the delightful maṇḍala, the dwelling of all Tathāgatas, the maṇḍala of the Mind of all Tathāgatas in the form of a maṇḍala:

7-IO Now I shall proclaim the supreme Mind maṇḍala which is like the Vajra of Mind, the maṇḍala of Body, Speech and Mind. Meditating on body, speech and mind, the wise man should lay it out with a fair new thread, well twisted and of the right length; twelve cubits he should fashion the holy maṇḍala of Mind, four-sided, four-cornered, with four gates; within it he should draw a circle, perfectly round, then place the symbols in it with the prescribed ritual action.[I]

II-I7 In the centre he should draw a five-pointed vajra, sapphire-coloured, brightly burning, fearful to fear itself; in the east a great wheel, adorned with vajra-flames; in the south a precious jewel, enveloped in rays of light; in the west a great ruby-coloured lotus; and in the north a great sword, dense with fiery rays. In the eastern corner he should draw an eye the colour of a cloud's centre; in the south a vajra of the Family of Māmakī; in the west he should draw an open lotus with its stem; and in the north a beautiful night-lotus, like a dark-blue cloud. In the eastern gate he should draw a hammer shining with flames; in the south he should draw a staff, bright with flames like vajras and so on; in the west he should draw a lotus, radiating flames sharp as swords; and in the north he should draw the vajra of Vajra-Kuṇḍalī.[2]

I8-2I Having clearly understood this holy maṇḍala of Mind, he should offer worship intently with body, speech and mind. Taking a sixteen-year-old girl of radiant beauty, he should decorate the maṇḍala with perfumes and flowers, and in the centre love her; when the wise one has consecrated her as Māmakī girdled with virtues, he should emit the peaceful Buddha-dwelling adorned with the realm of space; he should offer to the deities excrement and urine, semen and blood, for in this way the Buddhas and Bodhisattvas of great renown are pleased.[3]

CHAPTER FIVE

I Then Vajradhara the King, the Body, Speech and Mind of all Tathāgatas, All-Highest, Lord of the World, spoke about the nature of the practice and the true meaning of the Dharma, the best of all practices:

2-8 The Families of Passion, Hatred and Delusion, in the state of freedom from dualistic thought, attain ultimate siddhi, the matchless supreme Way. Those who are of low birth or who do despised work, and those whose minds are bent on killing, succeed in this supreme Way, the matchless Mahāyāna; even great evil-doers, beings who have committed irrevocable sins, succeed in this Way of the Buddhas, this great ocean of Mahāyāna; those who blame their Teacher never succeed in sādhana, but those who destroy life and delight in lying, those who covet the wealth of others and are attached to sensual desires, those who eat excrement and urine, all these are worthy of the practice. The sādhaka who desires his mother, sister and daughter, attains entire siddhi, the Dharma-nature of the supreme Mahāyāna; enjoying the Mother of the Lord Buddha, he is not defiled, but that wise one, free from dualistic thought, attains the Buddha-nature.[I]

At this the great Bodhisattvas, Sarvanivaraṇaviskambhin and so forth, were filled with wonder and amazement: Why does the Blessed Master of all Tathāgatas speak such words which should not be spoken in the midst of the assembly of all the Tathāgatas?

Then all the Tathāgatas, hearing the words of the great Bodhisattvas led by Sarvanivaraṇaviskambhin, said to those Bodhisattvas: Do not say this, O Family Sons! --

9 This is the pure Dharma-nature of the Buddhas who embody the essence of wisdom,
born from the Dharma-essence, this is the state of the practice of enlightenment.

At this the Bodhisattvas, as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression, were terrified and fainted with fear. Then all the Blessed Tathāgatas, seeing the Bodhisattvas in a swoon, said to the Lord of the Body, Speech and Mind of all Tathāgatas: O Blessed One, arouse these great Bodhisattvas! Then the Blessed Tathāgata Vajra Body, Speech and Mind of all Tathāgatas entered the samādhi called "Vajra of undivided sameness with space", and as soon as he had entered it the great Bodhisattvas were touched by the radiance of the Vajra Body, Speech and Mind of all Tathāgatas, and returned at once to their places. Then all those Tathāgatas, filled with wonder and awe and overwhelmed with joy, sang this Dharma song:

10 Wonderful is the Dharma, wonderful is the Dharma,
wonderful the birth of the Dharma's meaning!
Pure meaning of Dharma, selflessness,
homage to the Vajra King!

11 Pure Body, Speech and Mind, abode of sameness with space,
immutable, unmanifest, homage to the Vajra Body!

12 Supreme Mind of Tathāgatas, arising in the three times' path,
realm of vast space, homage to the path of space!

13 Born from the Body of space, dwelling in the Path of space,
Mind of space, supreme Dharma, foundation of the practice, homage to thee!

CHAPTER SIX

Then the Vajra Tathāgata Akṣobhya entered the samādhi called "Vajra secret of the Body, Speech and Mind of all Tathāgatas", and pronounced this mantra, the blessing of Mind:

OṂ SARVATATHĀGATACITTAVAJRASVABHĀVĀTMAKO'HAM[I]

Then the Blessed Vajra Tathāgata Vairocana entered the samādhi called "Vajra immaculate state", and pronounced this mantra, the blessing of Body:

OṂ SARVATATHĀGATAKĀYAVAJRASVABHĀVĀTMAKO'HAM[2]

Then the Blessed Vajra Tathāgata Amitāyus entered the samādhi called "Vajra undivided sameness", and pronounced this mantra, the blessing of Speech:

OṂ SARVATATHĀGATAVĀGVAJRASVABHĀVĀTMAKO'HAM[3]

I Create the dwelling,[4] the Three Vajras, the meditation on the dwelling, the secret of the Tathāgatas, marked with the signs of these supreme mantras.

Then the Blessed Tathāgata Ratnaketu entered the samādhi called "Vajra lamp of wisdom", and pronounced this mantra:

OṂ SARVATATHĀGATĀNURĀGAṆAVAJRASVABHĀVĀTMAKO'HAM[5]

Then the Blessed Tathāgata Vajra Amoghasiddhi entered the samādhi called "Unfailing Vajra", and pronounced this mantra:

OṂ SARVATATHĀGATAPŪJĀVAJRASVABHĀVĀTMAKO'HAM[6]

2 Always worship the Buddhas[7] with the five sense-desires, with these five offerings the Buddha-nature is soon attained.

So said the Blessed One, Vajradhara, Lord of the Body, Speech and Mind of all Tathāgatas.

Then Blessed Vajradhara, Lord of the Body, Speech and Mind of all Tathāgatas, proclaimed this mantra-secret of all the Tathāgatas:[8]

3-6 Aroused by body, speech and mind directed towards the mantras,[9] attain ultimate siddhi, the delight and contentment of the heart; meditate on mind, speech and body as selfless, and accomplish the unity of three, the state of sameness with space; no substance can be perceived in reflecting on body, speech and mind, there is no meditation and no enlightenment through the method of the embodiment of mantras. Having understood this quality of body, speech and mind, in unison, meditate on union with enlightenment, mantra-conceived samādhi.

7 Then glorious Vajradhara, worshipped by all the Tathāgatas, omniscient, foremost among all Buddhas, spoke of the supreme meditation:

8-17 Visualise a moon maṇḍala at the centre of space, and visualising the forms of the Buddhas begin the subtle yoga.[10] Imagine a mustard-seed at the tip of the nose, and in the mustard-seed the universe of moving and unmoving beings, the dwelling of wisdom, delightful, secret, created by wisdom. At the centre of space imagine the sun maṇḍala,[11] and place the word HŪṂ above it, the dwelling of the Buddha's form. At the centre of space imagine the moon maṇḍala, and visualise the vajra and lotus in the practice of Locanā. At the centre of space imagine the jewel maṇḍala, and upon it attentively visu-

alise the primary yoga.[12] At the centre of space imagine the maṇḍala of light, and emit the peaceful Buddha-dwelling. Visualise each with their particular retinue. At the tip of the nose attentively visualise a five-pointed vajra, the colour of a blue lotus petal, the size of a barley-corn. Striving for enlightenment, imagine at the tip of the nose an auspicious eight-petalled lotus, with its stamens, the size of a chick-pea. Visualise there the wheel and the other special symbols, and attain the delightful state of enlightenment where the qualities of all siddhis dwell. Emit there in unison the Buddhas who abide in enlightenment, and send out the Dharma-dwelling whose nature is Body, Speech and Mind.

I8 Then glorious Vajradhara, Teacher of all truth, spoke of the supreme secret, the best and purest of all practices:

I9-25 The wise one should meditate with form, sound and taste for six months, fully offering the supreme worship of the secret essence; he who desires the fruit of siddhi should make excrement and urine his food, and he will attain the highest truth, faultless Buddha-enlightenment; he should eat meat imagining it as human flesh,[13] and he will attain all the siddhis of secret body, speech and mind; he should eat the flesh of elephants, horses, dogs and cows as his food, but he should eat no other food, and he will be dear to the Buddhas and the wise Bodhisattvas; by this practice he will quickly attain the Buddha-nature, in this world he will become a lord of the realm of desire and perform work of high rank,[14] he will become splendid, powerful, exalted, radiant, delightful to behold; without rituals of arousing,[15] by look alone he subdues this whole world. This is ultimate enlightenment, the secret of all the Buddhas, this is the true secret of mantra, transcending body, speech and mind.

CHAPTER SEVEN

Then the Blessed One, Lord of the Body, Speech and Mind of all Tathāgatas, proclaimed this chapter on perfect enlightenment through the excellent mantra-practice, the essence of the Great Samaya:

I-7 Giving yourself up to the enjoyment of all desires at pleasure,[1] by this practice you will soon attain the Buddha-nature; giving yourself up to the enjoyment of all desires at pleasure, united with your own deity worship the self and others. Success is not gained by following ascetic vows and extreme practices, but by the enjoyment of all desires it is soon attained. Do not speak to beg food or be attached to begging, but instead recite mantra complete in every part and enjoy all your desires. Having attained well-being in body, speech and mind, you will reach enlightenment, otherwise you will certainly suffer in hell after an untimely death. Buddhas and Bodhisattvas, following the excellent mantra-practice, have attained the highest unchanging Dharma through the enjoyment of all desires. The passionate one who seeks wisdom should always enjoy the five sense-desires, pleasing the Bodhisattvas and delighting the Suns of Enlightenment.

8-14 Knowing form as threefold,[2] worship, composed of worship: that itself is the Blessed One, the All, the Buddha, Vairocana, the Source; knowing sound as threefold, offer it to the deities: that itself is the Blessed One, the All, the Buddha, Ratnākara, the Lord; knowing smell as threefold, offer it to the Buddhas: that itself is the Blessed One, the All, Bearer of the Dharma of Passion, the Lord; knowing taste as threefold, offer it to the deities:

that itself is the Blessed One, the All, the Buddha, Amogha who holds the vajra; knowing touch as threefold, offer it to your own Family: that itself is the Blessed One, the Vajra-Possessor appearing in the nature of Akṣobhya. Always direct the mind towards form and the other sense-objects, for they are the secret essences of all the Buddhas gathered together. With form, sound and so on the mantra-practiser should always visualise the deities[3], or he should visualise there with the meditations of the different Families.

I5-20 Absorption in the recollection of the Buddha, meditation on recollection of the Dharma, meditation on recollection of the Vajra, -- these are meditation on body, speech and mind; absorption in recollection on the Family, meditation on recollection of the Wrathful One, absorption in recollection of the Samaya[4], -- meditating thus one attains enlightenment. Taking a beautiful sixteen-year-old girl, in solitude begin worship with the three foundations of blessing[5]; meditate on Locanā and so forth, the supreme Consort of the Tathāgatas, then by the union of the two organs attain Buddha-siddhi; visualise the syllables HŪṂ, OṂ, ĀḤ and PHAṬ, and imagine the vajra and lotus filled with the five rays of light; imagine her shining like moonlight, enchanting the heart; longing for enlightenment, meditate on the recollections of the Buddha and so on.

What is meditation on recollection of the Buddha?

2I Putting the liṅga in the bhaga[6] the wise one should visualise the Buddha's form, and send out clouds of Buddhas from his pores.

What is meditation on recollection of the Dharma?

22 Putting the liṅga in the bhaga the wise one should visualise Vajradharma, and send out clouds of Dharmas from his pores.

What is meditation on recollection of the Vajra?

23 Putting the liṅga in the bhaga the wise one should visualise Vajrasattva, and send out clouds of Vajras from his pores.

What is meditation on recollection of the Family?

24 Putting the liṅga in the bhaga the wise one should visualise the Buddha's form, and send out clouds of his Family from his pores.

What is meditation on recollection of the Wrathful One?

25 Putting the liṅga in the bhaga the wise one should visualise the Wrathful Lord, and send out clouds of Wrathful Ones from his pores.

What is meditation on recollection of the Samaya?

26 Uniting the two organs, with his vajra joined to the lotus?, he should worship the Buddhas and Vajrasattvas with drops of his seed.

What is meditation on recollection of the Maṇḍala?

27 Uniting the two organs, the skillful yogin should always emit his seed, the maṇḍala in the form of a maṇḍala.

What is meditation on recollection of Body?

28 That Body of all the Buddhas, filled with the five skandhas, -- may mine too become such through the nature of the Buddha-Body!

What is meditation on recollection of Speech?

29 That Speech of Vajradharma, sure and perfect, -- may my speech too become such, like the Dharma-Holder!

What is meditation on recollection of Mind?

30 That Mind of Samantabhadra, the wise Lord of the Secret, -- may my mind too bedome such, like the Vajra-Holder!

What is meditation on recollection of Beings?

31 That Mind of all sentient being, in the form of body, speech and mind, -- may my mind too become such, identical with space!

What is meditation on recollection of the Body, Speech and Mind of the Embodiment of all Mantras?

32 That Body of the Vajra Mantra, visualisation of body with speech, -- may mine too always be such, like the Mantra-Holder!

What is meditation on recollection of the Samaya?

33 He who desires the result should drink semen produced from the sacred union[8] and slay the host of Tathāgatas, and he will attain ultimate siddhi.

What is meditation on recollection of the Samaya of Transcendent Wisdom?

34 All things are naturally luminous, unarisen and free from sorrow, there is neither enlightenment nor insight, neither basis nor birth.

What is meditation on recollection of Non-arising?

35 All is naturally luminous, signless and unchanging, neither duality nor non-duality, peaceful and pure like space.

What is meditation on recollection of the Worship of the Families of Hatred and so on?

36 Taking a twelve-year-old girl whose mind is composed, distinguishing the practice of his Family, he should worship with his seed.

37-38 By this means the Body of the Tathāgata, the Mind of the Vajra-Holder and the Speech of the Dharma-Holder are attained in this very life; by the chanting of mantras and meditation on the indestructible Three Vajras, siddhi of Body, Speech and Mind and all the other lesser siddhis are accomplished.

CHAPTER EIGHT

Then the Blessed Tathāgata Rantaketu[1] entreated Blessed Mahāvajradhara, Lord of the Body, Speech and Mind of all Tathāgatas, Supreme Ruler, with this royal song of praise:

I Vajrasattva, Mahāyāna, purifying practice of space,
highest practice of Samantabhadra,
reveal the worship, O Supreme Jina!

2 Teacher of the Vajra Way, Passion, Hatred and Delusion,
supreme in likeness to space,
reveal the worship, O Source of Jinas!

3 Guide on the path of liberation, abiding in the threefold Way, pure with the blessedness of the Buddhas,
reveal the worship, O Supreme Man!

4 Mind of Enlightenment, open-eyed, turning the Wheel of Dharma, pure in Body, Speech and Mind,
homage to thee, O Vajrayāna!

5-6 Then Vajradhara the King, infinite unchanging space, universal consecration, aim of all, Ruler of all, Holder of Vajra and Jewel,[2] spoke of the supreme worship of the Tathāgatas, based on the indestructible Three Vajras, blessedness of Body, Speech and Mind, the birthplace of the Jinas:

7-9 Taking a twenty-five-year-old girl, wide-eyed, adorned with youth and beauty, also visualise the animals.[3] In a clean and deserted place, a peaceful shrine, the Son of the Jinas[4] should always prepare the ointment of excrement, urine, water and so on for the worship of the Jinas; knowing the ritual, he should place the Five Families, the Sons of the Jinas, on the forehead,[5] the throat, the heart, the navel and the genitals.

IO-I2 The wise one,[6] possessor of vajra peace, should visualise the Ocean of Wisdom at the centre of Space, and imagine

himself at the centre of the moon; he should visualise a shrine made of the four jewels, garlanded with rays of light, as the dwelling of the Oceans of Wisdom of the three times; he should send out clouds of worship from his pores, and, if he wishes, gather them together into his heart.

13-14 Understanding the five kinds[7] of day-lotus (padma) and night-lotus (utpala) and the three kinds of jasmine, the skillful one should offer them to the gods; imagining the karṇikāra flower, the mallikā and yūthikā jasmines, and the oleander, he should offer worship.

15-23 Visualising a wheel maṇḍala which extends for hundreds of miles, the skillful one should place the Families in it; in the same way the wise one should visualise the maṇḍala of the padma, the vajra, the sword and the utpala, extending for millions of miles, four-sided, very beautiful; the wise one should visualise a shrine made of the four jewels, clear and faultless in its nature, as the dwelling of the Families, for their worship. He should begin the ocean of worship with the five sense-desires, longing for enlightenment he should continually offer jewels, cloth and so on, and always please the deities by this great worship with the five offerings. To achieve ultimate siddhi he should offer to all the Buddhas a girl like a mine of jewels, adorned with many jewels; filling the maṇḍala with the seven jewels, he who is skillful and wise, desiring the siddhi of generosity, should offer them each day. United with the Symbol (mudrā) of the Lord at the centre of the Buddha-maṇḍala, he should offer the union of touch to the Buddhas whose mind is desire. At the centre of space he should visualise the maṇḍala array, his own body composed of the Tathāgatas, and worship the Teacher with excrement and urine. Taking a girl of good fortune, fair-faced and very beautiful, meditating on the foundation of blessing[8] he should offer the worship of essence, and taking

semen he should eat, open-eyed, with composed mind; this is the worship of the Body, Speech and Mind of all Mantras, it is called the accomplisher of mantra-siddhi, the secret of those who possess vajra wisdom.

CHAPTER NINE

I-2 Then Vajradhara the King, infinite unchanging space, universal consecration, highest practice, supreme Ruler, aim of all, spoke of the maṇḍala of the indestructible Three Vajras, the Body of Bliss (saṃbhoga) of Body, Speech and Mind, the supreme delightful secret of those who possess Buddha-wisdom:

3-6 At the centre of space visualise the maṇḍala of Buddhas,[1] and transform it into Vajra Akṣobhya; imagine in his hand a vajra, blazing with fiery sparks and filled with the five rays of light. Visualising the Buddhas of the three times, crush them with the vajra, and contemplate the Body of Bliss of Body, Speech and Mind destroyed and crushed by the vajra, this supreme meditation which achieves the siddhi of Mind. With this secret vajra destroy all beings, and they will be born as Sons of the Jina in the Buddha-land of Akṣobhya. This should be known as the true sacred law of the Family of Hatred in the ocean of all the Families.

7 Then Vajradhara the King, who brings about liberation through ignorance, by nature pure and undefiled, Teacher of the practice of enlightenment, spoke of the true sacred law which leads to Buddha-enlightenment:

8-10 At the centre of space visualise the Wheel maṇḍala, and transform it into Vairocana, then visualise all the vajra forms of the Buddhas by means of the five jewels; imagine that you steal all these treasures and draw them into the threefold vajra,[2] and they will become like the Wishing-gem, filled with an ocean of treasure, they will become great Sages, Sons of all the Buddhas. This should be known as the true sacred law of the Family of Delusion in the ocean of all

Families.

II Then Vajradhara the King, who brings about liberation through desire, hidden, pure, beyond thought, spoke of the maṇḍala:

I2-I4 At the centre of space visualise the Lotus maṇḍala, and transform it into Amitāyus; fill it all with Buddhas, and by the practice of the four yogas[3] visualise them all there in union with the forms of women, this is the supreme vajra way; uniting the two organs enjoy them all; this is meditation on the indestructible Three Bodies of all the Buddhas. The mantra-practiser should meditate on this true sacred law of the Family of Passion.

I5 Then Vajradhara the King, who accomplishes the aim of vajra mantras, who is selflessness, born of wisdom, spoke these words:

I6-I8 At the centre of space visualise the maṇḍala of Buddhas, and transform it into Vajra Amogha; visualise the forms of all the Buddhas as the vajra dwelling of false speech, and deceive all the Jinas and all the dwellings of the Jinas[4]; this is the pure sky-like Speech of all the Buddhas, it is called the accomplisher of mantra-siddhi, the secret of those whose mind is wisdom. This is the true sacred law of the Samaya-attraction Family, and should be performed according to one's aim.

I9 Then Vajradhara the King, the indestructible Three Vajras, Source of the Jinas, Teacher of vajra siddhi, spoke these words:

20 At the centre of space visualise the maṇḍala of the Samayas, and transforming it into Ratnaketu fill it with the forms of all the Buddhas; indulging in words of abuse and so on, you will attain wisdom.

So said the Blessed One, the Array of all Tathāgatas.

Then all the great Bodhisattvas, headed by Vajraketu, the Samaya of all Tathāgatas, were filled with wonder and amazement, and said these vajra words: Why has the Blessed Master of all the Tathāgatas spoken such extraordinary vajra speech, exceeding the three realms and all the worlds, in the assembly of all the Tathāgatas and Bodhisattvas?

Then the Blessed Tathāgatas said to those great Bodhisattvas, as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression, led by Vajraketu the Samaya of all Tathāgatas: O Family Sons, do not call it low and despicable, for this practice of mantra is the highest practice, it is the practice of Bodhisattvas. Just as space is all-pervading, all the dharmas pervade space, dwelling not in the realm of desire nor in the realm of form nor in the formless realm nor in the four great elements; so, Family Sons, all the dharmas should be understood. Understanding in that way, the Tathāgatas explain Dharma, knowing the mind of beings. O Family Sons, these sacred laws of the Tathāgatas should be understood in the same way as space. Family Sons, just as smoke appears and causes fire from two pieces of wood rubbed together and from the work of a man's hands, but the fire does not dwell in the wood that rubs, nor in the wood that is rubbed, nor in the work of the man's hands, so, Family Sons, the vajra laws of all the Tathāgatas should be understood, just as a coming and going.

Then all the Bodhisattvas were filled with wonder and amazement, and with their eyes wide open in awe spoke these words:

21 Among the dharmas most wonderful, like space,
pure, beyond thought, the relative truth is proclaimed!

CHAPTER TEN

Then all the Blessed Tathāgatas, gathered together again, made salutation to the Blessed One, the Tathāgata, Secret Body, Speech and Mind, Clear and Complete Enlightenment in the Truth of the Great Vajra Samaya, and said:

I Explain , O Blessed One, the real, the collection of mantra-essences, called Secret Body, Speech and Mind, the highest way of supreme siddhi.

2-3 Then Vajradhara the King, Lord of the Ocean of all Defilements, wide-eyed and fiercely burning, spoke these words: Meditate on body, speech and mind as Vajra Body, Speech and Mind, undifferentiated, unsupported,[1] sameness, abiding nowhere.

Then the Blessed One, the Tathāgata, the Self-purified, entered the samādhi called "Vajra way of Pāramitā[2] and Mantra" and said to all the Tathāgatas: O Blessed Tathāgatas, all the Tathāgatas led by Akṣobhya, together with thousands upon thousands of Vidyās, reveal the play which acts out the aim of all beings, playing and delighting and fully enjoying the five sense-desires in the boundless world-realms of the ten directions, but they do not turn their eyes towards him who strives in the practice of mantra, thinking that such a man is accomplished in the way of the mantra-practice of the Tathāgatas.

So, to make them look towards those holy men, he proclaimed with words from his vajra body, speech and mind this supreme secret of the Body, Speech and Mind of all the Tathāgatas, called "Arousing the essence of all mantras", whose meaning is the Samaya of the Body, Speech and Mind of all Tathāgatas and the Samaya of the Body, Speech and Mind

of all Vajra-Holders and the Sanaya of the Body, Speech and Mind of all Dharma-Holders, this collection of mantras: OṂ ĀḤ HŪṂ.

4 As soon as this was said, all the Buddhas together with their Sons trembled and fainted, recollecting Vajrasattva.

Then Vajrapāṇi, Lord of all Tathāgatas, proclaimed this sacred law:

5-9 At the centre of space visualise the maṇḍala array, and at the centre of that visualise the syllable HŪṂ within your own image, imagine it sending out brilliant vajra rays and seizing the Body, Speech and Mind of the Buddhas. At that very moment you will become Vajrasattva, the Great King, highest among all, Supreme Lord, possessor of vajra body, speech and mind; you will attain the ritual of creating your own maṇḍala with your own vajra;[3] this is the collection of the vajra essences of all the Buddhas. Having visualised the personification of your mantra, visualise the images in the four directions, in their three-headed aspect in the three colours.

So said the Blessed One, Vajrasamaya.

Here is the supreme vajra secret:

IO-I6 Visualise the maṇḍalas very small in the centre of the heart,[4] and at the centre of that visualise the supreme syllable. Always attentively visualise a large five-pointed vajra, then visualise three vajras with the practice of the vajra hook, and arouse the diety by striking his heart with it; this accomplishes the Buddha-enlightenment of all Vajras. This meditation on the vajra hook by the Vajra, Lotus and other Families is called the arousing in the heart, it is like the production of a play.[5] If you practice this supreme vajra way for seven days you will attain the secret body, speech and mind of those who possess vajra wisdom. The

Buddhas and Bodhisattvas who follow the supreme mantra-practice, bestowers of gifts, look down in awe, their minds full of fear, and grant the whole extent of siddhi, the heart's desire and contentment; but if the deluded one does wrong,[6] his life ends at that moment.

I7 Then Vajradhara the King, supreme Teacher of the three worlds, supreme Vajra of the three worlds, spoke these words:

I8-I9 As many as are the personifications of mantras, fulfilled in the wisdom of the Three Vajras, -- visualise all these beings with the union of the two organs;[7] this is meditation on the sacred laws of the mantras of all the Buddhas; entering the Vidyā Queen, meditate on the vajra union, and gaze on her impassioned with impassioned look: this is the Samaya maṇḍala.

20-2I Then Vajradhara the King, Son of all the Tathāgatas, universal consecration, foremost of Buddhas, spoke these words: As many as are the women in all the world-realms, -- with the practice of the Great Symbol enjoy all these, and emit there the Buddha-dwelling of countless millions of Vajra-Possessors.

So said the Blessed One, Bodhisamaya.

22 By this you will gain enlightenment, the Three Vajras, resembling space, and become a Bodhisattva, Ocean of Jinas, with the long life of Vajrasattva.

CHAPTER ELEVEN

Then the Blessed Tathāgata, Vajra Body, Speech and Mind, entered the samādhi called "Supreme personification of the vajra mantras of all the Tathāgatas", and proclaimed this chapter on the personification of the vajra vidyās, the mantras of all the Tathāgatas.

I-3 The vajra wisdom[I] should meditate on the great symbol, which leads to all enlightenment, with the supreme mantras, the syllables of the Three Vajras. OṂ is the essence of wisdom which leads to Vajra Body, ĀḤ is the selflessness of enlightenment which leads to Vajra Speech, HŪṂ is body, speech and mind, which leads to the indestructible Three Vajras.

So said the Blessed One, Personification of the Mantras of the Body, Speech and Mind of all Tathāgatas.

3 At the centre of space visualise a maṇḍala composed of all the Vajras,[2] and in it imagine the syllable BHRUṂ sending out clouds of Vajras.

Here is the essence of Vajra Wisdom: BHRUṂ.

4-5 Visualise HŪṂ at the centre of a Vajra maṇḍala,[3] OṂ at the centre of a bright maṇḍala, and ĀḤ at the centre of a Dharma maṇḍala, and imagine the syllable BHRUṂ as the source from which these three Vajras arise.

So said the Blessed One, the Secret Samaya.

6-8 The essence of the Buddhas of the three times, delighting body, speech and mind: OṂ is the transcendent Buddha Body, ĀḤ is the Speech of the Buddhas, HŪṂ is Mind, flood of wisdom, -- this is the supreme way of enlightenment, it is this which accomplishes the enlightenment of all the Buddhas, manifested by vajra wisdom, the cause whose fruit is

the Buddhas; for these indeed are the Buddhas personified, known as mantra-vidyā, attained by meditation on the indestructible Three Vajras, with the sacred laws of creation and so on.

The samādhi called "Cause of the blessing of Vajra Wisdom, the Samaya essence of the Body, Speech and Mind of all the Tathāgatas".

9-I2 Practise this yoga in a lonely and pleasant place, and within a fortnight Body, Speech and Mind will be attained, there is no doubt. At the centre of space visualise the holy bright maṇḍala, and having created the samaya-being[4] of your mantra, place the syllable OṂ in his heart; meditating on Vairocana, visualise great clouds of the five rays of light; by this, within a fortnight, you will attain the Buddha Body, the ocean of Vajra Vairocana, the colour of the Buddha Body, and remain for three vajra kalpas[5] serving the possessors of the Five Wisdoms.

So said the Blessed One, Secret Vajra Body. The samādhi called "Mass of light-rays from the Vajra Body of all the Tathāgatas".

I3-I5 At the centre of space visualise the holy Dharma maṇḍala, and having created the personification of your mantra, place the syllable ĀḤ in his throat; meditating on Lokeśvara, visualise a great vajra in the five colours; after creating the samaya-being and wisdom-being, visualise the Samaya of Speech and the five great ones[6]; dwelling in his throat, you will become like Vajra Dharma, and remain for three vajra kalpas serving the possessors of the Five Wisdoms.

So said the Blessed One, Secret Vajra Speech. The samādhi called "Birth of the Vajra Speech Samaya of all the Tathāgatas".

16-18 At the centre of space visualise the holy Vajra maṇḍala, and having created the personification of your mantra, place the syllable HŪṂ in his heart; the vajra wisdom should visualise this great Samaya essence in the five colours, as the dwelling of the Jina of all Vajras[7]; he will become like Vajra Mind, the Teacher, ocean of the qualities of wisdom, and remain for three vajra kalpas serving the possessors of the Five Wisdoms.

So said the Blessed One, Secret Vajra Mind. The samādhi called "Vajra Samaya of the Body, Speech and Mind of all Tathāgatas".

19-20 Visualise a great vajra in the centre of the maṇḍala of wisdom[8], and visualise the syllable KHAṂ on every form, and you will become like Vajra Wisdom which is Space. Honoured again and again by Buddhas and Bodhisattvas, remain for three kalpas, unseen even by the Buddhas.

So said the Blessed One, the Samaya of Vajra Space. The samādhi called "Garland of manifestations arising from the invisibility of Body, Speech and Mind".

21-22 Having visualised the personification of your mantra at the centre of the Vajra maṇḍala, place the vajra syllable HAṂ[9] in his heart and visualise rays of light; you will become a Bodhisattva established in the ten stages, possessing vajra body, speech and mind, the Body of Bliss (saṃbhoga) of Mañjuśrī.

The samādhi called "Vajra moon of the Samaya-Wisdom of the Bodhisattva".

23 At the centre of space visualise the syllable THLĪṂ blazing with light, and with your body, the supreme vajra weapon, become like Vajra Body.

The samādhi called "Dwelling of the array of the Samayas of Vajra Space".

24-25 With the supreme sacred laws of the Buddha-perceptions, become like Vajradhara, this is the supreme sādhana of the Buddha-perceptions among all siddhis.[10] At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Vajrasattva visualise the Wisdom OṂ; by meditation on the Three Vajra Samayas become like Akṣobhya, the Three Vajras.

So said the Blessed One, Vajra Akṣobhya.

26 Possessing the transcendent body, speech and mind of Akṣobhya, you will be worshipped in all the world by those of Akṣobhya's Family.

The samādhi called "Vajra which produces a body like Akṣobhya".

27 At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Vajra Space visualise the Jewel OṂ; by meditation on the Three Vajra Samayas become like Ratnaketu,[11] the Three Vajras.

So said the Blessed One, Vajra Ratnaketu.

28 With vajra body, speech and mind, appearing like Ratnaketu, you will abide in the secret wisdom , the selflessness of enlightenment.

The samādhi called "Vajra Body of Bliss of the Jewel Samaya".

29 At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Lokeśvara visualise the Dharma OṂ; by meditation on the Three Vajra Samayas become like Amita, the Three Vajras.

So said the Blessed One, Vajra Amita.

30 With vajra body, speech and mind, appearing like Amitābha, you will become a source of the Mahāyāna path for all beings.

The samādhi called "Glorious light of the qualities of Amita".

31 At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining a vajra night-lotus visualise the Samaya OṂ; by meditation on the Three Vajra Samayas become like Amogha, the Three Vajras.

So said the Blessed One, Vajra Amogha.

32 With vajra body, speech and mind, appearing like Vajra Amogha, you will become a glorious ocean of wisdom to bring about the aim of all beings.

The samādhi called "Birth of supreme wisdom, the ray of light from Amogha Samaya".

33 At the centre of space visualise the holy maṇḍala of the Buddhas, and imagining Vajra Vairocana visualise the OṂ of the Three Bodies; by meditation on the Three Vajra Samayas become like Vairocana.

So said the Blessed One, Vajra Vairocana.

34 With vajra body, speech and mind, appearing like Vairocana, you will attain the indestructible three bodies and perfect enlightenment of wisdom.

The samādhi called "Vajra of perfect enlightenment through contemplation of body, speech and mind".

35-36 This group of meditations should be practised on lonely mountains and by flowing rivers and in such places as burning-grounds. Visualise the Vajra Wisdom of Akṣobhya and so on at the centre of vajra space, and with the practice of the five divine perceptions meditate on the supreme Buddhas in their places.

So said the Blessed One, the Great Samaya, Vajra Perception.

37-44 By joining the great five-pointed vajra[12], adorned with five flames, to the five places, you will attain vajra perception. Visualise your mantra as a wheel densely filled with sparks of fire, and joining it to the five vajras you will

attain vajra perception. Visualise a wheel shining with the flames of the Buddhas at the centre of vajra space, and with the entrance of the Buddhas become their dwelling. Place Vairocana in your body at the centre of the maṇḍala of Buddhas, and visualising OṂ in his heart meditate on your consciousness in the mantra[13]; when your mind enters the vajra state of suppression[14] you will become the glorious Wishing-gem which contains all the great Buddhas. Visualise Vajra Akṣobhya at the centre of the maṇḍala of Buddhas, and visualising HŪṂ in his heart place your mind there in the form of a drop; visualise Amitāyus at the centre of the maṇḍala of Buddhas, and visualising ĀḤ in his heart place the vajra there in the form of a drop. This is the very highest sacred law, meditation on the indestructible Three Vajras, it is the wisdom of the sacred law of suppression, which achieves Buddha-siddhi.

45-47 At the centre of space visualise the bright maṇḍala, and meditating on OṂ in body, speech and mind, remain for a kalpa; at the centre of space visualise the Dharma maṇḍala, and meditating on ĀḤ in body, speech and mind, remain for a kalpa; at the centre of space visualise the Vajra maṇḍala, and meditating on HŪṂ in body, speech and mind, remain for a kalpa.

So said the Blessed One, Samaya of the Three Vajra Kalpas.[15]

48 From the time when you begin this yoga of Vajra Body, Speech and Mind, reading it or meditating upon it, you will become like Vajradhara.

CHAPTER TWELVE

I Then Vajradhara, Teacher and Creator, who accomplishes supreme wisdom, proclaimed with vajra speech the essence of the Three Vajras:

2-5 Among dharmas whose essential nature is pure and free from dualistic thought, equal like space, this play is created in meditation. In a great wilderness adorned with fruit and flowers, or on a lonely mountain, all siddhis will be attained. MAṂ -- meditate on Mañjuvajra in vajra body, speech and mind, and sending out emanations into body, speech and mind,[1] you will become like Mañjuvajra; with purified nature[2] you will shine with a brilliant light for hundreds of miles, adorned with all adornments, and can never be seen by Brahma, Rudra and the other gods.

The samādhi called "Making invisible the supreme Samaya of Mañjuvajra".

6-7 Put into your mouth the three metals combined with the five sacred substances[3] produced from the indestructible Three Vajras, and in it visualise the indestructible mind of all Buddhas; at that very moment you will attain the splendour of Mañjuvajra.

8-9 With your mantra visualise a wheel, brilliant with sparks of light, and imagine it as the dwelling of all the Buddha Family, and you will become like the Buddha; as many servants as the grains of dust in thirty-six Sumerus shall be yours, all like Vajradhara.

The samādhi called "Wheel Samaya".

IO-II With your mantra visualise a great vajra at the centre of the maṇḍala, imagining it as the dwelling of all the Vajra Family, and you will become like the Vajra; as many women[4] as

the grains of dust in thirty-six Sumerus shall be yours, all full of virtues, and you will become the Great Vajra of the three worlds, paid homage by Rudra.

The samādhi called "Vajra sameness".

I2-I3 With your mantra visualise a large eight-petalled lotus, and imagining it as the dwelling of all the Dharma Family you will become like the Dharma; as many pure ones[5] as the grains of dust in thirty-six Sumerus will consecrate you in the maṇḍala of supreme worship of the Buddhas.

The samādhi called "Lotus sameness".

I4-I7 You will remain for three kalpas serving the possessors of the Five Wisdoms, worshipping the threefold secret of all the Buddhas of the ten directions. With your mantra visualise a sword the colours of the five rays, then grasping it in your hand, with wide-open eyes, you will become a Vidyādhara of the Three Vajras; you will become a great holder of the secret, only hero of the three thousand worlds, worshipped by all in the three realms, paid homage by gods and demons; possessing vajra body, speech and mind, he grants whatever siddhi the heart desires, produced from the vajra mind.

The samādhi called "Best of all swords".

I8-23 Visualise OṂ as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain the splendour of the Bodhisattva, bright as the rising sun, golden as the Rose-apple River. Visualise ĀḤ as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain the splendour of the Enlightenment Wisdom, bright as the rising sun, golden as the Rose-apple River. Visualise HŪṂ as a pill the size of a chick-pea, with the form of your Deity at the centre, and imagine it in your mouth; at that very moment you will attain

the splendour of the Vajra Body, bright as the rising sun, golden as the Rose-apple River.

24-33 Visualise Vairocana at the centre of the bright maṇḍala in space, and visualising a wheel in your hand become a Vidyādhara of the Wheel; visualising the great Wheel Family, unified with the body of the Buddha, the vajra wisdom should perform this sādhana of the supreme Wisdom.[6] At the centre of the Vajra maṇḍala in space, visualise the wisdom-form of Akṣobhya, and visualising a vajra in your hand become a Vidyādhara of the Vajra; visualising the great Vajra Family, unified with the body of the Vajra, the vajra wisdom should perform this sādhana of the supreme Vajra. Visualise Ratnavajra at the centre of the Jewel maṇḍala in space, and visualising a jewel in your hand become a Vidyādhara of the Jewel; visualising the great Jewel Family, unified with the body of the Jewel, the vajra wisdom should perform this sādhana of the supreme Jewel. Visualise Amitāyus at the centre of the Dharma maṇḍala in space, and visualising a lotus in your hand become a Vidyādhara of the Lotus; visualising the great Lotus Family, unified with the body of the Dharma, the vajra wisdom should perform this sādhana of the supreme Lotus. Visualise the wisdom-form of Amogha at the centre of the Samaya maṇḍala[7] in space, and visualising a sword in your hand become a Vidyādhara of the Sword; visualising the great Samaya Family, unified with the body of the Samaya, the vajra wisdom should perform this sādhana of the supreme Samaya.

34 The trident, the hook of wisdom and so on are to be accomplished, distinguishing between the Vajras, in meditation with the sādhanas of Body, Speech and Mind.

So said the Blessed One, Vajra Siddhi of the Great Samaya.

35-37 By a crossroads or a single tree, or in a shrine containing a single image, the sādhaka should always practise the capture of the Vajras. Visualise the personification of the unified triple mantra, the Three Vajras united in one, the hook of body, speech and mind of the Buddhas whose mind is wisdom; the sacred capture of the Buddhas takes place in the maṇḍala of air, -- having captured with the vajra the Goddesses of the ten directions, born of the sacred law, enjoy them.

The capture of the Samayas[8] of the realm of space.

38 The sacred capture of the Samayas is performed by visualising the wheel of Vairoçana, the vajra, the lotus and so on, as a hook, the dwelling of the Jinas.

The capture of the Samayas of the three realms.

39-42 Visualise the Buddha Body[9] possessing all the divine forms, and imagine in your hand the hook of body, speech and mind and the other weapons; by this yoga you will perform the actions of his state. Visualise the Vajra Body possessing all the divine forms, and by the yoga of the vajra tongue you will become like Vajra Speech. Visualise the Buddha Body possessing all the divine forms, and visualising in your hand the object to be accomplished, you will become like the Vajra. Offering the supreme worship of the three secret Samayas, attain success, this is the collection of the secret essence of all Buddhas.

So said the Blessed One, the Great Secret Samaya.

43-48 With the great sacred law of human flesh attain the supreme Three Vajras, with excrement and urine become a Vidyādhara lord, with elephant-flesh attain the five divine perceptions, with horse-flesh become a master of invisibility, with dog's flesh attain all siddhis, and with cow's flesh capture the Vajras. If all these kinds of meat cannot be found they should be imagined; with this vajra yoga all the Buddhas grant their blessing. Visualise the Vajra of Body, Speech and Mind,

possessing all the divine forms, in his heart the wisdom-being and samaya-being, and on his crown the Holder of the Supreme Vajra; the sādhaka should practise this highest way of the sacred law, which pleases all the Buddhas and accomplishes all siddhis.

The samādhi called "The food of the vajra wisdom of all Samayas".

49-50 Visualise on your tongue the syllable HŪṂ which belongs to the great Vajra Samaya, then eating the five nectars you will attain the nature of the Three Vajras; do the same with the syllables ĀḤ and OṂ, this is the highest vajra way, by this yoga you will become like Vajrasattva.

The samādhi called "Garland of nectar, Vajra Samaya".

51-59 In the supreme siddhi of the Three Vajra Samayas you will become a possessor of the three vajra bodies, an ocean of wishing-gems for all beings in the ten directions, and with vajra nature shine everywhere throughout the universe; in the supreme siddhi of the Wheel Samaya you will become like the Buddha Body, and accomplished in all siddhis wander everywhere through worlds infinite as the sands of the Ganges; in the supreme siddhi of all Samayas , meditating on the Vajra Body, you will become a Vidyādhara lord among the great Samayas; in invisibility and so on you alone will illumine the thousand worlds, you will steal from all the Buddhas and enjoy the women of the gods. With vajra eye you see the Buddhas dwelling in the Three Vajras, infinite as the sands of the Ganges, as though they were a fruit held in your hand; with the power of divine perception you hear whatever sounds are uttered in lands infinite as the sands of the Ganges as though they were at your ear; you know the thoughts of all beings in lands infinite as the sands of the Ganges, arising like the play of

body, speech and mind; as though it were but the passing of three days, you remember your past lives occuring in saṃsāra through ages infinite as the sands of the Ganges; possessing great vajra miraculous powers you fill ages infinite as the sands of the Ganges with emanations in the form of clouds of Buddhas, infinite as the sands of the Ganges.

So said the Blessed One, Samaya of Divine Perception.

These are the five divine perceptions: vajra eye, vajra ear, vajra mind, vajra dwelling and vajra miracle.

60 In the siddhi of the five divine perceptions of the Buddhas, you will bedome like the Buddha Body, surrounded by servants infinite as the sands of the Ganges, and with vajra body, speech and mind wander everywhere in the universe.

61-66 Absorption in the sacred law of sevā,[10] the arising of upasādhana, the sacred law whose object is sādhana, and mahā-sādhana the fourth, -- having understood their distinctions, then perform the Acts. Absorption in the samādhi of sevā is to meditate on ultimate enlightenment, in the great siddhi of upasādhana examine the vajra senses, in sādhana visualise the Mantra Lord -- this is called arousing, and at the time of mahāsādhana the vajra wisdom will succeed by visualising the image of the Vajra of his mantra with the Lord in his crown. Always and everywhere perform sevā with the nectar of wisdom,[11] for this accomplishes the true meaning of all mantras; in a great deserted wilderness, on forested mountain-sides and river-banks, siddhi will always be attained.

So said the Blessed One, Vajra Mahāsādhana.

67-70 Or those firm in their vows may perform sevā with the four vajras, meditating in unity with the three Vajra Bodies you will attain siddhi. With the practice of the four times,[12] at the five places, the wise one, vajra wisdom, should visualise the syllable OṂ and proclaim the vow (saṃvara); creating

the Vajra Samaya[13] for a week, a fortnight, or a month and a half, siddhi is soon attained. I have explained the arousing in detail with the different numbers of days, those who are born of the supreme secret say that siddhi is attained within a fortnight.

71-72 The vow of upasādhana:[14]

May the glorious Bearer of the Buddha Body, whose nature is the indestructible Three Vajras, Vajra Body, grant me today his blessing; may the Buddhas who dwell in the ten directions, whose nature is the indestructible Three Vajras, the Vajras of Body, grant me today their blessing.

73-74 The vow of sādhana:

May the glorious Dharma Speech, whose nature is the indestructible Three Vajras, Vajra Speech, grant me today his blessing; may the Buddhas who dwell in the ten directions, whose nature is the indestructible Three Vajras, the Vajras of Speech, grant me today their blessing.

75-76 The vow of mahāsādhana:

May the glorious Bearer of Vajra Mind, whose nature is the indestructible Three Vajras, Vajra Mind, grant me today his blessing; may the Buddhas who dwell in the ten directions, whose nature is the indestructible Three Vajras, the Vajras of Mind, grant me today their blessing.

77 Buddha or Dharma or Vajrasattva,[15] if the deluded one does wrong he will split into pieces, there is no doubt.

CHAPTER THIRTEEN

I-2 Then all the Blessed Tathāgatas who possess supreme vajra[1] wisdom, and the wise Bodhisattvas who exist for the sake of all beings, bowing down before the great Teacher, the Sage, the Vajra-holder, aim of all, worshipped him wise in the Samaya truth and sang this vajra song:

3-8 O divine way of Buddhas! O highest way of enlightenment! O peaceful way of Dharma! O certain way of Mantra! When the dharmas are unarisen, transcendent in their nature, entirely free from discursive thought, the arising of wisdom is proclaimed.[2] Teach, O Blessed One, the maṇḍala of the indestructible Three Bodies, the vajra chant, great wisdom, the delightful gathering of all mantras; with meditation on the indestructible Three Vajras the Buddha-wisdoms are attained, with the practice of the vajra chant all the Buddhas grant their blessing. Explain now how to chant the secret mantras of all the Families, characterised by Body, Speech and Mind, -- may the Oceans of Wisdom hear! The Buddhas born in the three times, possessing vajra body, speech and mind, meditating on the vajra mantras have attained unequalled wisdom!

9 Then Vajradhara the Teacher, born from the wisdom of Vajra Space, maker, creator, highest of the high, spoke of the vajra chant:

10-15 The chanting of the meaning of all mantras[3] is characterised by the indestructible Three Vajras; this mantra-placing within the three Vajra divisions is called the Three Vajras. In the basis of body, speech and mind, perform the threefold emanation, by this vajra chant you will become like the Mind of the Three Vajras. Having meditated on the body, speech and

mind of the Buddhas, the vajra wisdom[4] should offer in thought the supreme worship, and become like the Mind of the Three Vajras. Having meditated on the body, speech and mind of the Buddhas, the vajra wisdom should offer in thought the supreme worship, this achieves enlightenment. Or else perform the emanation in three separate parts, with understanding manifest the selflessness of body, speech and mind. Reciting, send forth the Vajras, and in completion withdraw them: this opens the eye of wisdom of all the Buddhas.

I6-25 Complete enlightenment of Vajra Body, examination of substance and non-substance, is called the Buddha Body, it is called the chanting of Body; complete enlightenment of Samaya Speech, examination of sound and non-sound, is called Vajra Speech, it is called the chanting of Speech; complete enlightenment of Samaya Mind, examination of the steady Vajra[5], is called Vajra Mind, it is called the chanting of Mind; examination of the Buddhas of the three times, with the corresponding mantra-chant, delightful, without substantiality,-- this is called the chanting of the Jewel; that whose meaning is 'coming and going', the emanation of clouds of forms everywhere in the Buddha-lands,-- this is called the Unobstructed (Amogha) chanting; with the wisdom of the Wrathful Samaya he hears the mantra syllable, his maṇḍala proclaimed by his vajra[6],-- this is called the chanting of the Wrathful One; wishing the salvation and good of all, placing sentient beings who have become bewildered by sensuality in the dwelling of Delusion,-- this is called the chanting of Delusion; the word arising from Vajra Passion, dwelling in body, speech and mind, placing sentient beings in the ocean of Passion,-- this is called the chanting of Passion; the thought arising from Vajra Hatred, dwelling in body, speech and mind, placing

sentient beings in the abode of Hatred,-- this is called the chanting of Hatred; the essence of the Three Vajra Samayas, the central one among Vajra Samayas,-- this is called the Neuter[7] chanting of the Vajra Samayas.

26-29 All the Vajra Lords, contemplating the true meaning of passion[8], bring about enlightenment through passion for the good of all beings; the great Vidyās Locanā and so on, always immersed in the true meaning of sensual desire, succeed by enjoying at will the pleasures of the senses; the Vajra-possessing Vidyārājas, arising from the Samaya of Delusion, attained in the neuter state, bestow the highest siddhi; the Wrathful Ones born in the abode of Hatred, always intent on killing, are attained through the true meaning of killing by the sādhaka of supreme Dharma.

So said the Blessed One, Mahāpuruṣa-Samaya.

30-42 At the centre of the heart visualise the wheel of those who possess the Wheel wisdom[9], and meditate on the meaning of the Wheel at the centre, in the middle of the bright maṇḍala; at the centre of the heart visualise the vajra of those who possess the Vajra wisdom, and meditate on the meaning of the Vajra mantra in the middle of the Vajra maṇḍala; at the centre of the heart visualise the jewel of those who possess the Jewel wisdom, and meditate on the meaning of the Jewel mantra in the middle of the Jewel maṇḍala; at the centre of the heart visualise the lotus of those who possess the Lotus wisdom, and meditate on the meaning of the Lotus mantra in the middle of the Lotus maṇḍala; at the centre of the heart visualise the sword of those who possess the Sword wisdom, and meditate on the meaning of the Sword mantra in the middle of the Samaya maṇḍala. Make the Five Buddhas

approach the maṇḍalas, then send them out by means of the five rays, and enlightenment will be attained; the emanation of all the mantras is twofold[10], emanation and withdrawal should be done distinguishing between the three Vajra Bodies: worshipping your body[11] through the essence of Body, your mind through the essence of Mind, and your speech through the essence of Speech, you will attain the state of worship. Visualise the Five Vajras with the circle of the great maṇḍala, and in the centre visualise the Lord as your own form possessing the three Vajra Bodies, then having imagined the form of your Vajra mantra in the four maṇḍalas with the four colours, meditate on the meaning of the mantras in the heart[12]; in vajra meditation perform the four vajra Acts, for this is the everlasting secret of all mantras: for peace, Locanā, for prosperity, the Vajra Lotus-bearer, for subjugation, Vairocana, and for the fierce Acts the Vajra Wrathful One; this is the secret of all Vajras, arising from the Three Bodies, manifested as the play of action of all mantras.

43 This arousing should be performed against those who have no devotion, those who blame the Vajra Teacher, and other evil-doers. So said the Blessed One, Vajra of the Great Wisdom Circle.

44-50 Visualise the beings of the three realms in the Buddha Body, and having imagined them slain by the enemy[13], perform the Acts: at the centre of space imagine a vajra, five-pointed, four-faced, Vajrasattva possessing all the divine aspects; on the right-hand side visualise the circle of Buddhas arising from the Samaya of the Three Times, this Buddha-circle of great power; distinguishing between the forms of the Buddhas, draw together the beings from the ten direction into a ball, and make them enter your body; then send out again the Buddhas

of the circle of wisdom, wrathful, enraged with anger, ugly and terrifying, bearing various weapons, their thoughts intent on killing,-- they destroy great evil-doers, even Vajrasattva himself. The Buddha who bestows the gift of the Three Bodies, the maṇḍala-dwelling of the Three Vajras, will grant siddhi if this is done for seven days, but if the deluded one does not grant it he will die, there is no doubt.[14]

The samādhi called "The circle of command of the wisdom of the Vajra Samaya".

51-55 At the centre of space visualise a wheel adorned with vajra flames, Vairocana possessing all the divine aspects, and imagine Vajrasattva of great fame appearing from the Samaya of the Three Times, holding in his hand a vajra which emits sparks of fire; distinguishing between the Vajra forms, draw together the beings from the ten directions on rays of light and make them enter your body; then the friend of supreme wisdom should send out all the Vajras: May all the Buddhas, Yogins of Body, Speech and Mind, hear me![15] I am glorious Vajradhara, who orders the circle of command, with the blazing vajra I shatter the emanations of the Three Bodies, and if any disobeys the sacred law he will perish, there is no doubt!

The samādhi called "Vajra wisdom of the Wheel Samaya".

56-58 At the centre of space visualise the Vajra-possessing maṇḍala of Buddhas, then imagine yourself in your Vajra nature as Yamāntaka with a great retinue; visualise the Buddhas and Bodhisattvas of the three times, entered into the maṇḍala of the Three Bodies, then send them out again resembling Yamāntaka, and wrathfully imagine the evil-minded enemies, beings of the three times, slain:this is the maṇḍala

of command of the Vajras.

The samādhi called "Vajra wisdom of the Three Bodies of Yamāntaka born of all the Samayas".

59-63 The circle of command can be used with Vajra Body, Speech and Mind, through the qualities of their mantras, or with the Uṣṇīṣa Samayas[16]; the possessor of supreme vajra wisdom should do it for the guarding of all mantras; this is called the guarding of enlightenment of all Vajras. So said the Blessed One, the Mind of Enlightenment.

At the centre of space visualise the Dharma Body[17], the Samaya of the Three Bodies appearing from the transcendent form of Vairocana, and then think of it as a seat; imagine space filled with all the Buddhas, and visualise the Wisdom-being, the dwelling of your mantra-syllable, in the form of Mind; then draw together the Buddhas, meditating on them simply as Mind, and when you have transformed them into Vajra Mind make them enter the Three Bodies.

The samādhi called "Illuminator of the Vajra mantra-jewel".

64 Visualise Vajrasattva[18] possessing all the divine aspects, then after placing the Buddhas in order tread on the water, and imagine treading on the enemy's head with both feet together. So said the Blessed One, Pure in Nature.

The samādhi called "Treading on the Vajra Ocean".

65 Visualise the maṇḍala of earth and place the Wrathful One in it, and imagine treading on the enemy's head with your foot marked with a double-vajra.

The samādhi called "Crushing the false arguments of heretics".

66 Visualise the three supreme Vajras in their wrathful aspect, all as huge as the King of Mountains, the colour of yellow pollen, and imagine them on the enemy's head; if this crushes even the host of Buddhas, there is no doubt that it will crush a human lord. So said the Blessed One, Born of the Body, Speech and Mind of all the Tathāgatas.

The samādhi called "Crushing all armies".

67-68 Visualise this meditation, the sacred law to terrify the enemy, and if even a Buddha disobeys he will burst into pieces, there is no doubt. So said the Blessed One, Samaya of the Three Vajras.

Visualise a five-pointed vajra dagger appearing from the syllable HŪṂ, and imagine it in the enemy's heart; even the wrathful host of Buddhas will perish, there is no doubt.

The samādhi called "Confusing the enemy".

69-73 Practise this on a town, a village or a province, and it will always bring peace, free from every ill. Visualise a five-pointed vajra in the sky, blazing like the fire which consumes the ages, and draw all beings into it; then send them out again as shining Jewels and Wishing-jems, and visualising clouds of Dharmas perform the consecration. By this meditation even the insatiable is filled, he becomes the glorious Wishing-jem, meditating on vajra generosity. Send out there clouds of Buddhas, Mahādharmas and Vajrasattvas, and that place will be blessed by all the Buddhas for three immeasurable ages.

The samādhi called "Birth of the Vajra which removes all ills".

74-75 Wherever you practise this vow in meditation, dwelling there, by this yoga of meditation, you will be blessed by all the Buddhas. Visualise the great King, Vajra-Amṛta, the vajra

dagger, and stab it blazing with sparks of fire into the circle of the ten directions.

The samādhi called "Vajra which rules and pacifies the world".

76-78 At the centre of space visualise the holy maṇḍala of peace[19], and visualising the form of Vairocana place the suppliant in his heart; imagine the realm of space filled with Locanās, then draw them together into a ball of light and make it fall down into the patient; the practiser of this vow should send out clouds of Buddhas from his pores, and at the same time the clouds of Buddhas will bestow consecration on the patient, and by this means he will become glorious at that very moment.

The samādhi called "Array of clouds of Buddha Samayas".

79-82 At the centre of space visualise the holy maṇḍala of earth[20], and visualising the form of Dharmadhara place the suppliant in his heart; fill the delightful dwelling of space with Pāṇḍarās, then draw them together into a ball of light the colour of the Jewel and the Wishing-jem and make it fall down into the suppliant's body, speech and mind; the practiser of this vow should send out clouds of Jewels from his pores, and visualising clouds of Dharmas perform the consecration. By this meditation even the insatiable is filled, he becomes the glorious Wishing-jem, accomplishing vajra generosity.

The samādhi called "Samaya array of clouds of Dharmas".

83-86 At the centre of space visualise a vajra half-moon maṇḍala[21], and visualising the form of Akṣobhya and Amoghasiddhi place the suppliant in his heart; imagine the sphere of space completely filled with Buddhas and Bodhisattvas, and make their splendour fall onto him with the five rays of light;

at that very moment he will know the thoughts of all the Buddhas, and with the appearance of Mañjuśrī perform the actions of his state; with joyful hearts they will bestow the consecration which brings great joy, and raised up by look alone he will subdue the whole world.[22]

The samādhi called "Array of clouds of Jewel Samayas".

87-90 Imagine vajra space filled with rākṣasas, violent, burning in fierce wrath, and with various jackals, crows, vultures and wild dogs; always visualise the enemy[23] in the maṇḍala of fire, harming all the Buddhas, and then perform the yoga: imagine that they all overpower him, bearing many kinds of weapons, and tear out his entrails, marrow, blood and so on, and the enemy will die. Even if the Buddha or Vajradhara is visualised in this way he will die within a fortnight, there is no doubt.

The samādhi called "Samaya array of clouds of Vajras".

91-94 Imagine Vairocana, the colour of autumn clouds, three-headed, white, black and deep red, adorned with piled-up hair and a crown; imagine the Vajra Lord, three-headed, his faces black, red and white, blazing, wearing piled-up hair and a crown, agitating the world-realms; imagine the Passionate One, three-headed, his faces red, black and white, delighting in piled-up hair and a crown, and you will surely succeed; imagine in their right hands the wheel, vajra and lotus; imagine their Vajra forms with six arms, beautiful, bearing various weapons.

95-98 Imagine Locanā, desiring the good of all beings, three-headed, white, black and deep red, lovely in form; imagine always the great Queen Māmakī,[24] three-headed, black, white and red, lovely in form; imagine always the great

Queen Pāṇḍarā, three-headed, red, black and white, beautiful in colour; imagine Tārā holding a vajra night-lotus, three-headed, shining radiantly, yellow, black and white, and you will attain wisdom.

99-110 Imagine the great Wrathful One Yamāntaka, three-headed, violent and shining, black in colour, harsh, fearful to fear itself; imagine the great Wrathful One Aparājita, loudly laughing, three-headed, blazing and emitting sparks of fire; the yogin should always imagine the great Wrathful One Hayagrīva, blazing like the fire which consumes the ages, three-headed, stamping out evil-doers; the great Wrathful One Vajra-Amṛta, agitated and emitting sparks of fire, like a blazing vajra, violent, fearful to fear itself; imagine the great Wrathful One Ṭakkirāja, the wisdom of desire, three-headed, causing threefold fear, four-armed, extremely terrifying; always imagine the great Vajra Mahābala, dispelling the ignorance of the three worlds, destroying all evil-doers, three-headed; imagine the great Wrathful One Nīladaṇḍa, causing fear to the three worlds, three-headed, born of the Three Vajras, fiercely blazing; the practiser of the vow should imagine the great Wrathful One Vajra-Acala, Vajra-born, squint-eyed, gentle, holding a sword and noose, three-headed; imagine the great Uṣṇīṣa Ekākṣara, sending out sparks of fire in all directions, three-headed, blazing, holding a wheel, the maṇḍala of meditation; imagine Sumbha, possessor of supreme wisdom, violent, creating an ocean of fear, three-headed, his form radiant with flames, the maṇḍala of meditation; Tejorāśi, Jayoṣṇīṣa, and any others of the mantra-circle, should be imagined each in turn with their Samaya Bodies of Bliss. Boundless are the samādhis of mantras that are taught; one by one the Wrathful Ones are raised above the heavens.

III-II3 At the centre of space imagine the holy bright maṇḍala, and having visualised the form of the Buddha,[25] transform it into Vairocana; visualising him peaceful, translucent, like the moon, the colour of the five rays of light, appearing like a mirror, the maṇḍala of the three worlds, adorned with all adornments, you will see enlightenment. By this means, visualising in vajra meditation, the greatness of the Buddha which overcomes all worlds is attained in this very life.

The samādhi called "The beautiful Vajra, the birth of Vairocana Samaya".

II4-II6 At the centre of space imagine the holy Vajra maṇḍala, and having visualised the form of the Buddha, transform it into Vajrasattva; visualising him wrathful, as though with translucent form, the colour of the five flames, possessing all the divine aspects, adorned with all adornments, the peaceful abode of wisdom, you will quickly attain the Vajra nature. By this means, aroused in vajra meditation, the greatness of the Vajra which overcomes all beings is attained in this very life.

The samādhi called "The beautiful Vajra, the birth of the Samaya of all Vajras".

II7-II9 At the centre of space imagine the holy Dharma maṇḍala, and having visualised the form of the Buddha, transform it into Dharmasattva; imagine him peaceful, his body translucent, adorned with all adornments, a great wheel emitting clouds of light-rays. By this means the greatness of the Dharma, born from the indestructible Three Bodies, adorned by the ocean of wisdom, is attained in this very life.

The samādhi called "The beautiful Vajra, the birth of Dharmasattva Samaya".

I20-I22 At the centre of space imagine the holy moon maṇḍala, and having visualised the form of the Buddha, transform it into Locanā, fair-faced, wide-eyed, adorned with various jewels, complete with every attribute, supreme in woman's enchantment; imagine in her hand a wheel which subdues the three worlds, wisdom that attains all siddhis, bestower of the Wishing-jem.

The samādhi called "Possessing the sign of Locanā Samaya".

I23-I25 At the centre of space imagine the holy Vajra maṇḍala, and having visualised the form of the Buddha, transform it into Khavajrā, fair-faced, wide-eyed, the colour of a blue night-lotus, complete with every attribute, the Consort of Space; in her hand a red and blue night-lotus worshipped by the three worlds, divine, causing Buddha-enlightenment, the secret of the vajra siddhas.

The samādhi called "The Mother of Space, who gives joy to the Vajra Cloud of Jewel-rays".[26]

I26-I28 At the centre of space imagine the holy Dharma maṇḍala, and having visualised the form of the Buddha, transform it into Dharmavajrī, fair-faced, wide-eyed, ruby-coloured, appearing from supreme illusion, beloved of the Lord of Passion, complete with every attribute, adorned with all adornments; in her hand a red night-lotus, meditated upon by all the Buddhas, divine, the source of Dharma wisdom, the secret of those who possess the vajra Samaya.

The samādhi called "Vajra who teaches the clear and complete enlightenment, the essence of the Dharma Samaya".

I29-I3I At the centre of space imagine the holy siddhi maṇḍala[27], and having visualised the form of the Buddha, transform it into Tārā; imagine her fair-faced, wide-eyed, adorned with various jewels, yellow in colour, drunk with the wine of woman's enchantment; in her hand a clear yellow night-lotus, produced from vajra meditation, worshipped by all beings.

The samādhi called "Possessing great Samaya-Tārā".

I32-I34 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Yamāntaka; imagine him blazing, emitting sparks of fire, enraged, the maṇḍala of fear, with reddened eyes and bared teeth, a sword in his hand. Imagining Vairocana on his crown, the Vajra-possessor[28] will rejoice, for this is the sacred law of all Wrathful Ones, possessors of Vajra wisdom.

The samādhi called "The appearance of the emanation of Yamāntaka".

I35-I37 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Aparājita; imagine him blazing, emitting sparks of fire, girdled with serpents, his mouth open wide, terrifying, white in colour. Imagining Akṣobhya on his crown, the Vajra-possessors will rejoice, for this is the sacred law of all Wrathful Ones, possessors of Vajra wisdom.

The samādhi called "The appearance of Vajra Aparājita".

I38-I40 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Haya-Vajra; imagine him wrathful, emitting sparks of fire in all directions, stamping out evil-doers, red in colour. Imagining Amitābha on his crown, the Vajra-possessors will rejoice, for this is the sacred law of all Wrathful Ones,

possessors of Vajra wisdom.

The samādhi called "The appearance of the birth of Hayagrīva".

I4I-I43 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Vajra-Amṛta; imagine him blazing, emitting sparks of fire, surrounded by vajra clouds, wrathful and enraged, black, with sharp teeth. Imagining Akṣobhya on his crown, the Wrathful One will rejoice, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Vajra birth of Amṛta Samaya".

I44-I46 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Ṭakkirāja; imagine him angry, with terrifying appearance, fearful to fear itself, complete with every adornment, the colour of the Vajra. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Joy of enlightenment in Vajra meditation".

I47-I49 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Mahābala; imagine him blazing, emitting sparks of fire, the maṇḍala-dwelling of the Three Vajras, violent and angry, holding a noose, possessor of vajra strength. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Vajra Tribala".

I50-I52 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Nīla-Vajra; imagine him angry[29], with terrifying appearance, fearful to fear itself, black-bodied, fierce, creating a black ocean, blazing and emitting sparks of fire, bearing a vajra staff. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Possessing the great Vajradaṇḍa Samaya".

I53-I55 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into great Acala; imagine him enraged and dreadful, squint-eyed, agitated, holding a noose and sword, blazing and emitting sparks of fire, possessor of vajra stability. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Treading underfoot the Samaya of the Realm of Vajra Space".

I56-I58 At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Vidyācakra[30]; imagine him complete with every attribute, encircled by a wheel of flames, emitting sparks of fire, the Samaya of the Uṣṇīṣa circle. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "Uṣṇīṣa Samaya, the Circle of the power of the Vidyās".

I59-I6I At the centre of space imagine the holy sun maṇḍala, and having visualised the form of the Buddha, transform it into Vajra Sumbha; imagining his body blazing with fierce flames, emitting vajra clouds, brightly burning, a vajra in his hand, you will attain siddhi. Imagining Akṣobhya on his crown, joy will increase, for this is the unbreakable sacred law of all Wrathful Ones.

The samādhi called "The birth of Vajra Samaya Sumbha".

I62 Through suppression[31] by the circle of Wrathful Ones, depending upon the circle of Buddhas, the Vajra samādhi wisdoms are attained from the Vajra maṇḍala.

CHAPTER FOURTEEN

Then the Blessed One, Mahāvajradhara, Lord of the Samayas[I] of all the Tathāgatas, entered the samādhi called "Supreme Samaya of peace" and brought forth from his vajra body, speech and mind this great Queen of all Tathāgatas: OṂ etc.

I-2 As soon as this was said, those who delight in all perfection were filled with joy and gladness and contemplated the Vajra Buddha. She is called the Mother of Peace of the Buddhas, she accomplishes all actions, restores the dead to life and arouses the Vajra Samayas.

Then the Blessed One, Vajra Wrath, Samaya of the Three Bodies, entered the samādhi called "Vajra Samaya of substance and non-substance" and brought forth from his vajra body, speech and mind this great Queen of all Vajra-holders: OṂ etc.

3-4 As soon as this was said, the possessors of the indestructible Three Vajras opened their eyes wide with joy and contemplated Vajra Mind. She always accomplishes the actions of vajra protection and gives strength to those who are afflicted by the great vajra fear.

Then the Blessed One entered the samādhi called "Vision of the Samaya of great Passion" and brought forth from his vajra body, speech and mind this great Queen of the Dharma-Body: OṂ etc.

5-6 As soon as this was said, those who uphold the supreme Vajra Dharma, rejoicing, became absorbed in meditation, and contemplated Vajra Dharma. Eternal store of treasure, she always creates the power to prosper Dharma by the mere chanting of the mantra, according to the word of Vajra Speech.

Then the Blessed One entered the samādhi called "Birth of the Universal Samaya" and brought forth from his vajra body, speech and mind this great Queen of the Samaya-beings: OṂ etc.

7-8 As soon as this was said, all the Buddhas born of the Great One, rejoicing, attained wisdom, and contemplated Vajra Body. Instantly she subjugates the great host of Buddhas and Vajras and the whole realm of sentient beings, making them all enslaved and motionless.

So said the Blessed One.

Then the Blessed One, the Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Vajra cloud of immaculate rays" and brought forth from his vajra body, speech and mind this great Wrathful One, Vajra Yamāntaka: NAMAḤ etc.

9-II As soon as this was said, all the famous Buddhas, terrified and afraid in their hearts, contemplated Vajra Mind. Taking an unbroken skull, well-shaped and pleasing, tread it underfoot and contemplate this mantra; if it is chanted three times, Locanā and also Māmakī of the great Vajra Family will certainly at once be captured.

So said the Blessed One, Vajra Mind.

Then the Blessed Tathāgata Vairocana entered the samādhi called "Greatest among the mass of Samaya rays" and brought forth from his vajra body, speech and mind this Vajra Wrathful One, Amṛta Samaya: NAMAḤ etc.

I2-I3 As soon as this was said, all the famous Buddhas, fainting and full of fear, contemplated Vajra Body. In acts of vajra expulsion, with the use of all mantras, even the host of the Buddhas themselves will be driven out according to the rite.

Then the Blessed Tathāgata Ratnaketu entered the samādhi called "Vajra rays of the Buddha" and brought forth from his vajra body, speech and mind this great Wrathful One, Vajra Aparājita: NAMAḤ etc.

I4-I5 As soon as this was said, all the Buddhas born of the Great One, terrified and afraid in their hearts, contemplated the Mind of Enlightenment. When fierce and cruel rākṣasas appear with great terror and confusion, he performs actions according to the rite.

Then the Blessed Tathāgata Amitāyus entered the samādhi called "Vajra born of Amita" and brought forth from his vajra body, speech and mind this great Vajra Wrathful One, Padmasaṃbhava[2]: NAMAḤ etc.

I6-I7 As soon as this was said, the first-born sons of the Dharma Vajra, terrified and fainting, contemplated the King of Wisdom. Arousing the Wrathful Kings he purifies the whole realm of space, filled with poison, the colour of the vajra halāhala[3].

Then the Blessed Tathāgata Amoghasiddhi entered the samādhi called "Vajra glory born of Amogha Samaya" and brought forth from his vajra body, speech and mind this Wrathful King, Nīladaṇḍa: NAMAḤ etc.

I8-I9 As soon as this was said, all the sons of the great Evil One, terrified and afraid in their hearts, contemplated Vajrasattva. Aroused according to the ritual with a hundred and eight recitations, this famous Wrathful King destroys all evil-doers.

Then the Blessed Tathāgata Akṣobhya entered the samādhi called "Glory of clouds in all directions" and brought forth from his vajra body, speech and mind this Vajra Mahābala: NAMAḤ etc.

20-21 As soon as this was said, all the powerful serpents, terrified and afraid in their hearts, contemplated the Three Vajra Bodies. Simply by means of chanting the mantra, accomplish all actions, and make rain fall in time of drought.

Then the Blessed One entered the samādhi called "Vajra of universal destruction" and brought forth from his vajra body, speech and mind this great Wrathful One of all Tathāgatas, Ṭakkirāja: NAMAḤ etc.

22-23 As soon as this was said, all the Buddhas born of the Great One, terrified, took refuge in the Samaya and contemplated the Three Vajra Bodies. Treading on the image with the right foot, in meditation on Vajrasattva, with the mantras of the Three Vajras, the capture of all mantras takes place.

Then the Blessed One entered the samādhi called "Vajra water of the garland of wisdom" and brought forth from his vajra body, speech and mind fierce Samaya, Acala-Vajra: NAMAḤ etc.

24-25 As soon as this was said, all the gods together with their retinues, fainting and afraid in their hearts, contemplated Vajra Body. By this mantra of the Wrathful One, Mahādeva and the other gods, terrified, possessing great magic powers, are captured in the joined yantras.[4]

Then the Blessed One entered the samādhi called "Vajra emanation of the Samaya" and brought forth from his vajra body, speech and mind this great Wrathful One, Sumbha, the Samaya of all Vajra-holders: OṂ etc.

26-27 As soon as this was said, all the maidens with great magic powers, naked, their hair flowing loose, contemplated Vajrasattva. Binding with the vajra hook and noose the Lord of all Tathāgatas, trod underfoot by Vajrasattva,[5] all the

maidens are captured.

Then the Blessed One entered the samādhi called "Vajra arising of the truth of the great Samaya" and brought forth from his vajra body, speech and mind this dwelling of the truth of Samaya Speech, the secret of the Three Vajras, the great Samaya:

28-38 Meditate on Vajrasattva in the three bodies of the Vajra Buddha, then the Buddha will be captured by the bearers of the noose and vajra hook. By means of the great maṇḍala, uniting the body and speech of the Buddha, Vajrasattva the great King is certainly always captured. By the Wheel, the Lotus and the great Vajra, meditating on the indestructible Three Vajras, all mantras will be captured with the vajra hook and the other different hooks. Having visualised the personification of your mantra, peaceful, with the nature of all the Vajras, capture the best of human maidens by a vajra hook in her heart; she will certainly always be captured by means of the maṇḍala of air. Visualise the great form of Vairocana in a moon maṇḍala and imagine Śaci standing there; by the action of Vajra-Amṛta, if you recite his mantra fifty times, she will certainly always be captured. Visualise the great form of the vajra hook, in the vajra maṇḍala, the colour of fierce vajra flames, and a sky-maiden will be captured. Visualise the Wrathful Vajra Samaya who dwells in the Vajra underworld, and a demon maiden will be captured with the spear, vajra hook and noose. Putting chalk or red earth in your mouth when the moon is in eclipse, attain success by means of the vajra hook. Whatever name of the gods you write, Brahma, Rudra and so on, they will approach overcome with fear, according to the word of Vajra Speech. Visualise Mañju-vajra, possessing all the divine aspects, and imagine the

great Wrathful One Yamāntaka, the vajra hook, then visualising the great circle of fire which consumes the ages enjoy a yakṣa maiden. So he said.

39-40 The method of capturing has been explained with the different mudrās and mantras for them all, and if it is done otherwise it will fail. Vajrasattva the great King should be aroused again and again, for he is the supreme eternal King of all mantras.

Then the Blessed One entered the samādhi called "Vajra wisdom emanating throughout space" and brought forth from his vajra body, speech and mind this Lady of the great Samaya King Vajra Speech,[6] who is called Vajra Ekajaṭā: OṂ etc.

41-42 As soon as this was said, the serpent maidens with great magic powers, naked and aflame, contemplated Buddha-Enlightenment. By this mantra-vidyā all serpents will be captured; capturing a wide-eyed serpent maiden, enjoy her.

Then the Blessed One entered the samādhi called "Vajra born of the Sky Samaya" and brought forth from his vajra body, speech and mind this great Dharma Samaya, Vajra Bhṛkuṭī: OṂ etc.

43-45 As soon as this was said, all the daughters of the vidyādharas, trembling and full of fear, contemplated Vajra Wisdom. With this mantra-vidyā and the sacred law, capture a vidyādhara maiden with her swaying gold earrings; those who are born of the Three Vajra Wisdoms are immediately captured everywhere by the Vajra King of Suppression, supremely perfect and beautiful.

46-47 Further, in high and lonely places, it is taught that practisers of mantra accomplish all actions with a hundred thousand recitations of the Wrathful Ones. Those who blame the Teacher and speak ill of the Mahāyāna must diligently

be destroyed or cast out; by this means one attains the siddhi of mantras and ultimate enlightenment.

So said the Blessed One, Mahāvajradhara.

48-53 Visualise according to the ritual evil-minded enemies destroying the body, speech and mind of all the sentient beings of the ten directions, then wearing clothes made wet with blood, water or urine, tread on the image and invoke the Wrathful King with a full hundred and eight recitations, and even the Buddha will certainly be destroyed; having wet your clothes with water, when the Wrathful One has bound him tread on the image with the left foot, and even the Buddha will certainly be destroyed; wearing clothes made wet with urine, disgusting and foul-smelling, recite the mantra, and he will immediately shrivel up and die; wearing clothes wet with ashes and water, wrathfully recite the mantra a hundred and eight times, and even Vajrasattva will be destroyed; wearing clothes[7] wet with water, with an angry mind, naked and with hair flowing loose, frightening and wild, tread the image underfoot and destroy even the realm of space itself.

54-58 Perform the fierce Acts in a shrine of the Mothers[8], in a cemetary, in an empty house, at a crossroads, or near a single image or a single tree. Chant the mantra a hundred and eight times and hide a dagger made of human bone, eight fingers long, by the enemy's door: within a fortnight the Buddha, bestower of the three bodies, free from knowledge and ignorance, will disappear or die; or else the wise man should take a complete skull of the right kind and write the mantra on it, chanting with vajra language, then hide it by the enemy's door or in his village, and he will certainly be driven out; or else write the mantra of the Wrathful One on a palm-leaf or some other material and hide it near the enemy's

house or at his door, and he will shrivel up and die.

So said the Blessed One, Glorious Vajra Mahāsamaya.

Then the Blessed One entered the samādhi called "Vajra binding of the Body, Speech and Mind of all the Tathāgatas" and brought forth from his vajra body, speech and mind this mantra for transfixing the body, speech and mind of all the three realms: OṂ etc.

59-65 As soon as this was said, all the Buddhas with great magic powers, fainting and full of fear, contemplated Space, the Vajra Mind. A dagger made of human bone, acacia wood or iron will destroy the Three Vajra Bodies. Absorbed in Vajrasattva, radiant and filled with sparks of light, visualise the form which contains the Three Vajra Bodies and perform the rite; visualising the Great Symbol of Vairocana or of Vajra Passion, imagine the Great Symbol of Yamāntaka and stab the Three Vajras; by means of Vajra Amṛtakuṇḍali cut off the wicked and cruel, even the noble Buddha himself, with vajra yoga. This is the visualisation of the dagger: imagine the upper part as that Samaya himself and from the heart to the feet as a vajra dagger. By means of vajra meditation even a Buddha will certainly be stabbed, when Vajrasattva the great King strikes with the dagger he will quickly die.

Then the Blessed One Mahāvairocana entered the samādhi called "Vajra emanation of Body" and brought forth from his vajra body, speech and mind this mantra of the vajra dagger which strikes[9] the Samaya Body: OṂ etc.

66-67 Join the bases of the thumbs in the form of mutual embrace, and strike the vajra dagger into the dwelling of Vairocana;[10] as soon as he is struck, the great Being born of the Three Vajra Bodies will depart or be destroyed by the sacred law.

Then the Blessed One Lokeśvara entered the samādhi called "Vajra emanation of Speech" and brought forth from his vajra body, speech and mind this mantra of the vajra dagger which strikes the Samaya Speech: OṂ etc.

68-69 Insert the vajra finger into the open lotus of wisdom, and strike the vajra dagger into the dwelling of Vajra Passion; as soon as he is struck, the great Vajra born of the immaculate Three Bodies will depart or be destroyed.

Then the Blessed One Mahāvajradhara entered the samādhi called "Vajra emanation of Mind" and brought forth from his vajra body, speech and mind this mantra of the dagger which strikes the Samaya Mind: OṂ etc.

70-72 Binding the five-pointed vajra visualise it filled with sparks of light, and strike the vajra dagger into the dwelling of Vajra Mind; as soon as he is struck, the great Vajra born of the immaculate Three Vajras will depart or be destroyed. If the rite is correctly performed with the yoga of Body, Speech and Mind, you can transfix the whole extent of the vajra realm of space, there is no doubt.

So said the Blessed One, the great Vajra Dagger.

73 Then the Buddhas of the great Three Bodies, doing good to the realms of sentient beings, rejoicing, filled with gladness, sang this song:

74-76 O best abode of secrets! O gathering of essence!
O peaceful dwelling of Dharma! O Vajra vanquishing!
The transfixing of all the Buddhas and famous Bodhisattvas, the transfixing of Vajra Body, Speech and Mind, has been taught; this is the transfixing of all mantras, born of truth, bestowing Body, Speech and Mind, the gathering of the truth of mantras.

CHAPTER FIFTEEN

I Then Vajradhara the King, infinite unchanging space, universal consecration, knower of all, spoke vajra speech:

2-II In a deserted place, the sādhaka should always perform the special practice[I] with a twelve-year-old caṇḍāla girl of noble mind; he should make a four-sided maṇḍala there, according to the rite, with excrement and urine and the other sacred substances, meditating on the Vajra maṇḍala; seating her on his lap -- fair-faced and very beautiful, purified with every quality, complete with every adornment, he should visualise the forms of the Buddhas with the circle of the five maṇḍalas, the delightful place of worship, the secret of those who practise mantra; by the method of mantra and meditation on the great form of Vairocana, possessing vajra body, speech and mind, he will become like the Buddha. By the method of Vajrasattva, he should always perform the practice with a girl of the washermen's caste, noble-minded, whose colour is like the petal of a blue night-lotus, and having performed the ritual of union with her he should begin the Acts, for this is the unbreakable law of all mantras: at that very moment he will become like Vajrasattva, like the King of all Dharmas, who accomplishes desire and liberation. With the meditation of Vajra Dharma, the sādhaka should always perform the practice with a dancing-girl, beautiful, fair-faced and wide-eyed, and he will become the very self of Vajra Dharma, established in the ten stages, a King, possessor of Samaya Speech, supreme Lord over all.

I2-I8 [2] Identified with Vajra Dharma, he should perform the practice with a girl from the brāhmaṇa, kṣatriya, vaiśya or śūdra castes; this accomplishes the secret he should begin the sādhana when the vajra sun

has set, and when dawn appears he will attain success through the supreme sādhanas. Visualising the Consort of Vajrasattva, complete with every adornment, arrayed with perfumes and flowers, he will quickly gain siddhi; he will become the bestower of the Three Bodies, marked with the signs of a Buddha, radiating light for hundreds of miles. He should begin all yogas with the union of the two organs, for this is the unbreakable sacred law of all siddhis; he should eat sacred excrement and urine if he desires the siddhi of the Vajra-Holder, for this is the unbreakable sacred law of all siddhis: with excrement, urine and the other sacred substances, through the union of the two organs, ultimate reality is attained, the peaceful state of Buddha-enlightenment.

So said the Blessed One, the Vajra Samaya of Desire and Liberation.

Then the Blessed One entered the samādhi called "Vajra Wrathful One of the great Samaya", and brought forth from his vajra body, speech and mind this Wrathful One who terrifies all the Vajra Tathāgatas: OṂ etc.

19-22 The angry one should burn salt and the oil of black mustard-seeds, mixed with poison and blood, together with the woman's name, in a fire of thorn-wood; this is always auspicious at midday or midnight, -- the wise one should make burnt offerings in the triangle with a thousand and eight recitations according to the rite; this should be done for three days when women are the object, by it suppression is effected for three immeasurable ages; Buddha, Dharma-Holder or Vajrasattva, if the deluded one transgresses his life will end there.

23-27 Taking charcoal from a burning-ground on the eighth or fourteenth night of the moon, if you chant the mantra

according to the rite you will always become a bestower of gifts. In meditation make an image of any enemy, and knowing the mantra draw a line through it, and he will die, there is no doubt; strike him with a hammer in meditation, and he will certainly be felled, or imagine a blazing vajra with flames in the form of the letter HŪṂ, it destroys all evil-doers and is of the Family of Vajrapāṇi. Having drawn a man or a woman with chalk, charcoal and so on, visualise an axe in your hand and then imagine his neck severed; by this means the Buddha, foremost of the Three Precious Bodies, desiring the good of all beings, will be struck down or killed, there is no doubt.

28-31 For the stopping of rain, imagine a vajra in the centre of a brightly blazing double-vajra filled with a mass of fiery sparks. If storms[3] and so on arise while a maṇḍala is being drawn, make the 'fang' mudrā and bring to mind the Enemy of Evil; as soon as they see it, whatever emanations the Buddhas or Bodhisattvas have created will disappear or else be destroyed; the Buddhas, Bodhisattvas and any other wicked beings will die, there is no doubt.

Here is the essence of the secret mantras of all the Tathāgatas: PHAṬ.

32-33 With the practice of the Wisdom-being visualise the image in the centre; wise in mantra, put a woman, complete with every adornment and characterised by every quality, in the four places[4], and having opened the lotus, visualise this mantra: HŪṂ.

34-35 Visualise the Lord of Vajra Yoga, blazing, the colour of the five rays, make him descend into your vajra body, speech and mind, and you will reach enlightenment; at that very moment you will become like Vairocana, Vajrasattva, the Great King, the Buddha, Possesser of the Three Vajra Bodies.

The samādhi called "Vajra birth of all beings".

36-38 Having found a woman according to the rite, fair-faced, desiring good, begin worship in a lonely place, and take and eat the secret; at that very moment you will become equal in splendour to Mañjuśrī, master of invisibility[5], glorious, the colour of the golden Jāmbu river. Eat food, excrement or meat, chanting mantras according to the rite, and the Buddhas will not see you.

So said the Blessed One, Mahāvajradhara.

39-48 Taking excrement according to the rite, put it in a covered skull-bowl[6], chanting the mantra a hundred and eight times the sun-like Buddhas will not see you; taking the flesh of dogs or horses or human flesh according to the rite, eating it from the skull with the ritual of union, they will not see you; a pill mixed with excrement wrapped in the three metals: with the union of the two organs all the Buddhas will not see you; a pill mixed with dogs' flesh wrapped in the three metals: with the union of the two organs all the Buddhas will not see you; a pill mixed with human flesh wrapped in the three metals: with the union of the two organs all the Buddhas will not see you; a pill mixed with cows' flesh wrapped in the three metals: with the union of the two organs all the Buddhas will not see you; keeping the vow, make a pill of the creatures born in excrement: with the union of the two organs all the Buddhas will not see you; a pill mixed with camphor and sandal-wood wrapped in the three metals: with the union of the two organs all the Buddhas will not see you; a pill mixed with gall-stone and aloe-wood wrapped in the three metals: with the union of the two organs you will become Vajra Mahābala; a pill mixed with camphor and saffron wrapped in the three metals: with the union of the two organs all the Buddhas will not see you. So he said.

49-51 Having consecrated the Great Symbol of any Vajra-Holder, you will become like him, glorious, with great strength and courage, you will become radiant like the Buddha, the glorious one, whose scope extends for millions of miles, wandering in the three thousand worlds; with the great strength of Mahā-bala you may love a maiden from the realm of desire, who knows the delights of the gods and keeps the Family vow, or from the realm of form.

So said the Blessed One, the great Vajra of Samaya Invisibility.

52 Then the wise Buddhas, full of joy, their minds bewildered, their eyes open wide with wonder, sang this song:

53 Most wonderful is this: O changeless abode of secrets!
O self-purified! O most faultless Dharma!

54 Then Vajradhara the Teacher, the Creator, Accomplisher, great and changeless, Buddha, Vajra, great Dharma, spoke vajra speech:

55-59 By the practice of the Vajra of Beings[7], bliss arises for the Vajra-holders; by distinguishing the Enlightenment of the Buddha, bliss arises for those of the Vajra Buddha; it is taught that the Uṣṇīṣas attain joy through the forms of Vajra Locanā and the others, and meditation on the Vajra Buddha is best for the Wrathful Ones; meditation on Ratnaketu for those who follow the Dharma of the Vidyā King, and on Amitāyus in the practice of the Vidyā Queen; meditation on the Wisdom of Amogha for the mantras which perform all Acts, and indeed for all mantras meditation on Vajrasattva. So he said. In the tantras of the mantras of yakṣiṇīs, Yamāntaka should be visualised, and for all mantras of yoga it is auspicious to arouse him on one's head.

So said the Blessed One, Mahāsamaya.

60 With these vajra meditations the maṇḍala of mantra-bliss, the sādhana of the Great Samaya, is taught for the good of sādhakas.

6I Then Vajradhara the Teacher, the Lord, the Master of all Dharma, pure in body, speech and mind, spoke vajra wisdom:

62-67 On pleasant mountain-tops and in lonely forests practise vajra meditation by the method of chanting mantras; Vajrasattva and all the others, aroused by mantra and meditation, will perform the various actions according to the word of the Work of Speech.[8] Visualise the great form of Vajra Dharma, ruby-coloured, and visualise the Families in the three centres of his vajra body, speech and mind. Performing the whole ritual of descent,[9] you will certainly succeed: arousing, fixation, great divinity, and the noble stage --the fourth, should be performed with vajra siddhi, thus success is always won. Taking a twelve-year-old girl or boy, complete with every quality, visualise the descent; when you have performed all the rituals the Acts will be successful, but otherwise the creatures of the three realms will laugh at you.

Here are the syllables of the essence mantras: HŪṂ HAḤ ĀḤ JHAIḤ.

68-7I Even the realm of space, lifeless and devoid of all thought, even Vajrasattva himself, is made to descend by the ritual. HŪṂ is Vajrasattva himself, HAḤ is Vajra Body, ĀḤ is the King, the Dharma-Holder, these are the secret words; JHAIḤ is called the arouser -- this means moving and shaking, for this is proclaimed as the secret of all arousing. Aroused by Vajrasattva they will rise up to the height of a hand, or of two, five or eight hands, overcome with fear; as with the first, so it is with them all: this accomplishes the secret.

72 Then Vajradhara the King, Lord of all Tathāgatas, pure dwelling of the Three Bodies, spoke these words:

73-83 This destruction of all evil-doers can be done even by those who are not solely engaged in it, keeping the vow, but it can be done by no other yoga: making an image of the enemy with chaff and coal from a burning-ground, naked and with your hair flowing loose, destroy even the three worlds; making an image of the enemy with ashes from a burning-ground, with one thousand, one hundred and eight recitations he will die, there is no doubt; making it with various kinds of meat, the flesh of cows, horses and dogs, in a three-cornered maṇḍala, even the Vajra with certainly perish; with human flesh, the Vajra-produced destruction of all is taught, for this is the irresistible destroyer of all enemies; making an image of the enemy with the excrement and urine of those who follow the great Dharma, wrathfully burn it in a fire of thorn-wood, and even the Buddha will certainly perish. So he said. Making an image of the enemy with earth from both banks of a river, fill all its limbs, the size of a sesamum-seed, with poisonous thorns with the words of arousing on them, and even the Buddha will certainly perish. So he said. Black mustard-seeds, salt, oil, poison and thorn-apple, these are taught as the supreme destroyers of all the Buddhas. Wearing clothes wet with charcoal, with a wrathful mind, treading the image underfoot, he will certainly be siezed by rākṣasas; making an image with powdered bones, poison and blood, even the fierce Vajrasattva will quickly be siezed; treading underfoot an image filled with excrement and urine mixed with mustard-seeds, he will be struck by a raging fever. So he said.

Here is the essence of the great Wrathful Vajra Samaya of all Tathāgatas: NAMAḤ etc.

84-85 Destruction of body, speech and mind, whether with burnt offerings or in meditation, must be done with undistracted thought, this is the supreme slaying. Visualise Vajrasattva, the great Wrathful One, ugly and terrifying, holding an axe and a hammer in his hands, then perform the meditation.

Here is the sacred law of the great fierce Wrathful One:

86-97 Visualise the realm of space completely filled with all the Buddhas, then imagine it destroyed by that evil one and he will die at that very moment; visualise it filled with Buddhas and Bodhisattvas, destroyed by the evil being, and even Vajradhara himself will die; the mantra-practiser should first visualise the enemy harming the Buddhas, then imagine him terrified and overcome with fear, and he will die, there is no doubt; imagine him terrified by various kinds of rākṣasas, fierce, raging, irresistibly wrathful, and even Vajradhara himself will die; imagine him devoured by owls, crows, vultures, jackals and long-beaked birds, and even the Buddha will certainly perish; imagine a black snake, very angry, fearful to fear itself, with deadly poison in its forehead, and imagine him bitten by this particular snake, -- even the Buddha will certainly perish. This is the supreme arousing, the great fear, which brings down plague and disaster on the beings of the ten directions: he who keeps this vow should strike the enemy's breast with a powerful hammer, and his life will end, according to the word of Vajradhara; imagine splitting and chopping with the vajra axe and other weapons, and even fierce Vajrasattva, bestower of the Three Bodies, will die; stab the mantras of rākṣasas, gods and so on, for this is the supreme slaying, the unbreakable sacred law. Think of all the beings dwelling in the maṇḍala as your own vajra

skandhas which you slay; thus and no otherwise do they rejoice. The Buddha, the Teacher, Vajradhara, Vajra Dharma and the Vajra-possessor will die by this yoga of meditation, according to the word of Vajra Mind.

So said the Blessed One, the great Samaya Vajra Wrathful One.

98 Then Vajradhara the King, all Space, great Sage, universal consecration, perfectly enlightened, spoke vajra wisdom:

99 Wonderful is the self-purified, unsurpassed Vajrayana!
Although dharmas are unarisen the Jinas teach arising!

Here is the vajra secret of the minor Act:

100 Draw a snake with chalk or charcoal, ugly and fear-inspiring, black, angry, enveloped in flames, with a forked tongue and a row of fangs.

Here is the essence which arouses the angry snake: KHAṂ.

101 Imagine poison like halāhala in its mouth, visualise it blazing, the colour of fire, and it will certainly move.

Here is the essence which attracts all poison: HRĪḤ.

102-104 Imagine that it siezes all the poison produced from various sources in the three realms, and visualise it falling down: at that very moment you will become an ocean of deadly poison which destroys all creatures as soon as it touches them. Frogs, scorpions and so on, and all kinds of snakes, should be created by this ritual, with the characteristics of arising in yoga.

Here is the essence which removes all poison: OṂ.

105 Visualise poison from the eye and so on, and any other deadly poison, attract it by vajra wisdom and send it into the maṇḍala of vajra space.

So said the Blessed One, the great Vajra Samaya Poison.

Here is the vajra essence of the sacred law of curing poison: HŪṂ.

I06-I07 Visualise this great vajra essence, white in colour, a cloud of light, brightly shining, cool as the rays of the moon, draw it in, and at once it will rise up through the four centres[II]; visualising this two or three times, imagine vomiting it out, and the poison-filled realm of space will become free from poison at that very moment. So he said.

Here is the essence which attracts all secondary poisons: ĀḤ.

I08-II0 Boils, ulcers, pox, and any other known diseases, vanish just by this meditation, according to the word of Vajrapāṇi; visualise it at the centre of a great eight-petalled lotus, pure as the moon, enveloped in the five rays of light; for drawing in, the Samaya is black, and for arousing it is white: this is the secret abode of meditation, secret faultless wisdom.

Here are the mantra syllables, the vajra essences which cure sickness from within and without:[I2]

JINAJIK ĀROLIK VAJRADHṚK

III-II4 With the vajra arousing of sickness, visualise the form of whichever word you choose, which attains virtue through devotion; visualise the Samaya in the form of a monkey or a dog, coming out from your body, speech and mind centres; remaining in the Vajra state, visualise a vajra or a wheel, and imagine the Samaya of body, speech and mind pulverised by it: at that moment the famous Bodhisattvas, perfectly enlightened, will bestow with joyful looks the holy state of blessing.

II5-II8 And he said: visualise clouds of Buddhas, a great cloud of the Vajra King, in your vajra body, speech and mind, for freedom from sickness; visualise the wrathful Buddhas and Bodhisattvas of the ten directions: their slaying is the

absolute truth. Whatever is the result of magic Acts also will be destroyed within a week by this yoga of meditation, by the method of a hundred and eight recitations; or else the rite of vajra meditation is done by means of your Mantra King: this is the unbreakable sacred law of all sickness.

II9 Then Vajrádhara the King, the Hook of Wisdom, brightly shining, the great Vajra of desire and liberation, spoke these words:

I20-I2I Although the dharmas are like a dream, unarisen in their essential nature, self-purified reality, yet vajra illusion is taught: sādhakas, intent on meditation and mantra, Buddhas and Bodhisattvas, always dream dreams in two different ways.[13]

Here is the great sacred law of dreams:

I22-I32 Soon you dream of yourself as having attained the supreme wisdom of enlightenment, with the radiance of the Buddha, or as the Buddha's Body of Bliss; you dream that you are worshipped by the great Beings of the three realms, you dream of your image, the colour of Great Wisdom, worshipped by Buddhas and Bodhisattvas and the five sense desires; in dreams you see your image as the transcendent form of Vajra-sattva, Vajra Dharma of great fame, or the renowned Secret Vajra; the great Buddhas and Vajra-possessing Bodhisattvas bow down, you dream dreams such as this, granting siddhi of body, speech and mind. If you dream of a charming maiden of the gods, complete with all adornments, or of young boys and girls, you will attain siddhi; you dream clearly of all the Buddhas of the ten directions in their own lands, and with minds full of joy they bestow the delightful treasury of Dharma; established in vajra meditation, with the sacred law of yoga you see your body in the Wheel of Dharma, surrounded by all the Buddhas; with the sacred law of meditation,

blessed by all the Buddhas, you see many pleasure-groves and gardens, adorned by maidens of the gods; you dream that you are consecrated by the Buddhas and Bodhisattvas, you dream that you are worshipped by the great Vidyādhara Kings. And he said: if you dream these kinds of pure Vajra-born dreams, you will attain the highest, born of Vajra, Body, Speech and Mind; with vajra thought, if you dream of caṇḍālas, dogs and so on, you will attain the mind-dwelling of wise Vajrasattva.

Here is the essence of the sacred law of the examination of dreams:

I33 In the contemplation of mind, all dharmas are found to exist in one's own mind, and this mind dwells in vajra space: there are no dharmas and no Dharma-nature.[14]

Then all the Blessed Tathāgatas, overcome with wonder and amazement, asked Vajrasattva who removes the doubts of the Samayas of the Body, Speech and Mind of all the Tathāgatas: O Blessed One, what is this? --

I34 although dharmas are unsubstantial, the reality of dharmas is taught:
O how wonderful is meditation on space within space!

Then the Blessed One, the Tathāgata, Vajrapāṇi of the Body, Speech and Mind of all Tathāgatas, said to all the Tathāgatas: O Blessed Tathāgatas, space is not connected with any dharmas, nor is it apart from them, nor does it know itself to pervade everything and see everywhere; in the same way, Blessed Tathāgatas, dreams and the products of dreams should be understood. O Blessed Tathāgatas, just as space is unimaginable, imperceptible and unobstructed, in the same way, Blessed Tathāgatas, all the dharmas should be understood. O Blessed Tathāgatas, just as the Samaya which is the vajra

dwelling of body, speech and mind and all dharmas is all-pervading and of one nature, which is the nature of Mind, so the realm of body, speech and mind and the realm of space are not twofold and do not cause duality. O Blessed Tathāgatas, just as all beings exist in space, but space does not exist in the realm of desire, nor in the realm of form, nor in the formless realm, and a dharma which does not exist in the three realms has no arising, and that which has no arising cannot be produced by any dharma, so therefore, Blessed Tathāgatas, all the dharmas are unsubstantial.

O Blessed Tathāgatas, just as the mind of enlightenment creates the vajra dwelling which gives birth to the wisdom of all the Tathāgatas, but that mind of enlightenment does not exist in body, nor in speech, nor in mind, and a dharma which does not exist in the three realms has no arising, so is this vajra dwelling which gives birth to the wisdom of all the Tathāgatas.

O Blessed Tathāgatas, a dream does not know itself to be a dream among the three realms, nor does a man who dreams know himself to be dreaming, and action in the three realms is like a dream, the image of a dream, the product of a dream: in the same way, Blessed Tathāgatas, all the Buddhas and Bodhisattvas and all the sentient beings in the world-realms of the ten directions should be understood as without self like a dream.

O Blessed Tathāgatas, just as the wishing-jem is lord of all jewels, endowed with every virtue, and whatever sentient beings ask for -- gold or jewels or silver -- it makes them all appear as soon as they are thought of, but those jewels and so on do not exist in the mind or in the wishing-jem, in the same way, Blessed Tathāgatas, all dharmas and Buddha-dharmas should be understood.

Then all the Blessed Tathāgatas, their eyes open wide with great joy, said to the Tathāgata, the Body, Speech and Mind of all Tathāgatas: it is wonderful, O Blessed One, that the Buddha-dharmas as well as all the dharmas pervade the realm of space!

Then all the Buddhas and Bodhisattvas bowed down at the feet of the Blessed Tathāgata Vajrapāṇi and said: the Blessed One has taught the collection of all mantra-siddhis; where do all these vajra mantra-siddhis exist?

Then Vajrapāṇi praised the Tathāgatas and Bodhisattvas and said to all the Tathāgatas: O Blessed Tathāgatas, the mantra-siddhis do not exist in the body, speech and mind of all the mantras, because[15] the mantra-siddhis and body, speech and mind have no arising in absolute truth; and yet, Blessed Tathāgatas, all the mantra-siddhis and all the Buddha-dharmas do exist in your own vajra body, speech and mind, but that vajra body, speech and mind does not exist in the realm of desire, nor in the realm of form, nor in the formless realm. Mind does not exist in body; body does not exist in mind; speech does not exist in mind, mind does not exist in speech; and why is that? -- because they are self-purified like space.

Then all the Tathāgatas said to the Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas: O Blessed One, where do the dharmas of all the Tathāgatas exist and where do they come from? Vajrasattva said: they exist in your body, speech and mind, and they come from your body, speech and mind. The Blessed Tathāgatas said: where does mind exist? He answered: it exists in space. They asked: where does space exist? He answered: nowhere. Then all the Buddhas and Bodhisattvas were filled with wonder and amazement, and entering into the Dharma-nature of their minds remained contemplating in silence.

CHAPTER SIXTEEN

Then all the Blessed Tathāgatas gathered together again, and addressing the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas, with words from the vajra body, speech and mind of all the Tathāgatas, worshipped him with many offerings of the vajra jewels of all the Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Samaya King, the lion-like maṇḍala of all Vajras", and brought forth from his vajra body, speech and mind this maṇḍala of the Vajra Body of all Buddhas:

I-6 Now I will proclaim the supreme maṇḍala of Body, which resembles the maṇḍala of Mind, supreme among all maṇḍalas. Make a square of sixteen cubits, very beautiful, the maṇḍala of all the Buddhas, ruled by Vajra Body; within it draw a circle according to the vajra rite, making it the place of the vajra mudrā, supreme and secret among all mantras; draw Vairocana's place in the centre, then Akṣobhya and the others, and put the Goddesses of Vajra Body, Speech and Mind at the corners and the Wrathful Ones of invincible strength at the doors. The knower of mantra should offer worship in secret vajra meditation, for this is the unbreakable sacred law of all mantras; certainly he should make the special offerings of the five nectars, for this is the sacred law of all mantras of Vajra Body.

The maṇḍala of the Body of all Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Array of clouds of all the Vajra Speech Samayas", and brought forth from his vajra body, speech and mind this maṇḍala of Vajra Speech:

7-I2 Now I will proclaim the supreme maṇḍala of Speech,

resembling the maṇḍala of Mind, supreme among all maṇḍalas. Make a square of twenty cubits according to the rite, and in vajra meditation mark out four corners and four doors; in the middle draw a large round circle, and intent on the ritual draw all the symbols together: put the Great Symbol of Amitāyus in the centre, and place them all in that delightful vajra dwelling. Having made the supreme maṇḍala very clearly according to the rite, then perform secret worship: thus the Vajra-possessors will rejoice; making offerings with the sacred five nectars, siddhi will be attained, for this is the unbreakable sacred law of all Buddhas.

The maṇḍala of the Speech of all Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Array of clouds in all directions", and brought forth from his vajra body, speech and mind this most hidden secret of the maṇḍala:

I3 Whichever image, such as Vajradhara, you draw at the centre, you will become his maṇḍala dwelling, born of secret body, speech and mind.

This is the most hidden secret knowledge of the dwelling of the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Production of all maṇḍala circles", and brought forth from his vajra body, speech and mind this secret vajra body, speech and mind of all maṇḍalas: here are the essences, the mantras of the vajra maṇḍalas, the syllables for laying the threads: OṂ ĀḤ HŪṂ.

I4-I9 Laying the vajra threads and distributing the powdered colours should not be done by the mantra-being[2], or enlightenment is hard to attain; therefore, he who knows the Samaya method, having made the mantra deities descend, visualising

the place of consecration should imagine the maṇḍalas. Make the great King Vairocana and Locanā descend: the delightful maṇḍala dwelling of Body, which brings about the qualities of Vajra Body; make the great King Vajra Dharma and his Dharma Consort descend: this is the everlasting secret of all mantras; make the great King Vajrasattva and Māmakī descend: this is the most wonderful secret of all mantras. If this is done, they come with blessing and power, and joyfully reveal the supreme secret.[3]

20-23 And he said: the mantra-being should perform the most wonderful vajra secret: having captured all the Buddhas by the Wrathful King[4], he should worship them: at sunrise, noon and sunset, with the yoga of the Three Vajras, he should perform the Samaya[5] worship of the faultless Three Vajras, which achieves mantra siddhi. And he said: offer to all mantras the wondrous offerings, -- excrement and urine, meat and oil, and sandal-wood[6], the fifth, born of the mind, -- semen gives joy to all mantras, it is taught; this is the supreme sacred law, fulfilling Buddha-enlightenment.

24-35 By yourself[7] perform this laying of thread; having visualised Vairocana imagine the disciple as Vajrasattva or famous Amṛtavajra, brilliant with vajra light, and visualise the place of ritual, attended by all the Buddhas; lay down the Five Buddhas, the great Kings, in the vajra threads, for this is the most wonderful secret of all Buddhas. Lay out also the powdered colours, in twenty-five sections, for this is highest enlightenment, the secret of all Vajras. For all the mantras, visualise vajra HŪṂ, divine Body, Speech and Mind[8], in the five places; if this done, the Sons of the Indestructible Three Vajras, overcome with fear, will bestow their blessing on the wise Vajrasattva.[9] With undistracted mind, abiding in the samādhi of Vajrasattva, visualise placing the

vajra jars, taught by the masters of mantra-tantras. The knower of mantra, desiring the fruit of all siddhis, should offer fire-oblations of excrement[10], urine, meat, oil and so on; he should offer the complete vajra oblation to the indestructible Three Vajras by putting it in the mouth of his deity whose image he has visualised in the centre; uniting the two organs, the wise one should make the offering a hundred and eight times, for this is the unbreakable sacred law of all Buddhas. By the yoga of Vairocana he should visualise the disciple as produced from the Three Vajras, the syllable ĀḤ in his body, speech and mind, and the Vajra will possess him; Vajrasattva the great King and renowned Vairocana will bestow blessing on body, speech and mind.

Here are the vajra words for entering the great maṇḍala: ĀḤ KHAṂ VĪRA HŪṂ. This is the vajra mantra essence of the body, speech and mind of all Samayas.

Here is the hidden knowledge of the secret of the great Vajra consecration:

36-39 With clouds of music and fragrance, he who holds the Vajra lineage should visualise space completely filled with all the Buddhas. And he said:[11] with the mantras of the Three Vajra Bodies, he who keeps the vow should strike them with mustard-seeds, then they themselves will bestow consecration on him; or, with the samādhi of Vajrasattva, the wise one should visualise the Buddhas, and imagine the jars held by the great Samayas[12], then the knower of mantra should visualise the disciple, whose mind is ever undistracted, as Vajra Vairocana, and place the jars on his vajra body, speech and mind.

Here is the secret of all consecrations, spoken with vajra speech by all masters:

40 I bestow the great Vajra consecration of all Buddhas, born of the Three Secret Vajras, worshipped by the three realms.

Here is the secret rite by which all disciples request the great Vajra:

41 As the Vajra of Enlightenment bestowed the supreme worship on the Buddhas, bestow it now upon me, O Vajra Space, for my salvation.

42-48 Then he should bestow consecration upon him with a joyful mind; he should place the Lord in his heart through union with the deity's image, and reveal the maṇḍala to the wise disciple, and tell him the secret law proclaimed by all the Buddhas: kill living beings, speak false words, take what is not given, and frequent women. He should exhort all beings with this vajra way, for this is the everlasting sacred law of all Buddhas. And he said: then he should give him the mantra, explaining the arousing with mantras, and having given the samādhi of the Mantra King he should begin the secret: chanting mantras according to the rite, with vajra mind[13] he should make him eat semen or excrement, thus siddhi is not hard to attain. These[14] are the four great secrets, the secret of all Vajra-possessors, they dwell in the mantra circle in the form of women to act for the good of all beings.

Here is the secret which gives joy to all the mantras of the vajra maṇḍala:

49-50 He should offer all the mantras the flesh of elephants and horses, and human flesh, to eat, thus the protecting deities are pleased. Every day the wise one should show the maṇḍala to the vajra disciple, with the rituals of the five nectars and the five meats and the secret vajra word; visualising the syllable OṂ of all mantras, it immediately blazes up.

So said the Blessed One, the great Mantravidyāpuruṣa.

51-53 Attentively strive for the attainment of all siddhis, the sādhana of the great Samaya and Buddha-enlightenment itself. Invisibility, strength, energy, and the supreme vajra capturing, -- with the maṇḍala they are all attained, according to the word of Vajra Body. Make equal parts of the five nectars and the five meats and keep them in a covered bowl[15], and you will dwell among the Buddhas. So he said.

Here is the excellent word for the sādhana of all the secret vajra messengers[16]:

54 At the centre of space visualise the syllable HRĪḤ bright with flames, and imagine the realm of space completely filled with all the Buddhas; make the dwellings of their body, speech and mind fall down there into the mantra.

Here is the essence of blessing, the vajra mantras of body, speech and mind: ĀḤ KHAṂ DHĪḤ .

55 Visualising the great form of Vajrapāṇi, the great light of Padmapāṇi, and the great form of Aparājita, and set down the dwelling of the secret ones.

Here is the dwelling of the Vajra secret ones:

56 Visualise Akṣobhya at the centre of the sun maṇḍala, and the great circle of Amitāyus, and Vajra Vairocana in the same way; by intense sufferings arouse all the brightly shining ones in their hearts[17].

Here is the arousing of the essence of all the Vajras: ĀṂ.[18]

57 With great spears, great vajras, hooks, and other excellent weapons, arouse the Vajra according to the rite, and Buddha-enlightenment will be attained.

58-60 And he said: on pleasant mountains and many kinds of islands, within a fortnight the Buddha state will be attained,

there is no doubt. The enlightened one will have servants as many as the grains of dust in the thirty-six Sumerus, he will visit the lands of all the Buddhas of the ten directions, he will hear the profound Dharma and reach the stage of the Buddha-nature.

So said the Blessed One, Vajra Samaya Laughter.

Here is the secret vajra, the secret of all messengers:

61 Always arouse the messengers by placing the mantras of Vajrasattva the great Wisdom, the Holder of Vajra Speech, and Vajra Body.

Here is the fourfold sacred law of the mantras of the Vajra Wisdom Circle: Samaya arousing, Samaya sending-out, Samaya invoking and Samaya binding.

62 They make the vast, pure, empty realm of space into a ball, with marvellous vajra form.

So said the Blessed One, great Vajrasattva, Only Son of all the Buddhas.

63-71 If you wish to overcome a Buddha or Vajrasattva, visualise this most secret great Bearer of the Three Vajras: at the centre of space visualise Mañjuvajra of great power, and make the tip of his crown shoot forth five arrows; the knower of mantra should make them fall on the five centres by means of the Wrathful Vajra, he should imagine him fainting and terrified by the famous arrows, his mind fixed on the Youthful One.[19] This meditation should be practised for a fortnight, arousing the secret ones: it is called the secret of all mantras by him who understands the vajra meaning. At the centre of space imagine the holy Buddha maṇḍala, and visualise the Three Vajras and the others with the vajra mantras HŪṂ and so on; visualising OṂ in his eyes, show him this according to

the ritual, and he will see the form of all the mantras, who possess the three vajra bodies. Practise this yoga in great afflictions such as hunger and thirst, and all sufferings will be destroyed, according to the word of Vajra Mind: visualise the great form of Vairocana, the fulfillment of all desires, and imagine VAṂ in his mouth and OṂ on his tongue; this is the source of all nourishment, adorned with the wishing-gem, peace which removes all sufferings, created by vajra wisdom.

So said the Blessed One, Vajra Wishing-gem.

Then the Blessed Tathāgata Vajrapāṇi, the great Hero, Vajra Tathāgata, brought forth from vajra speech the great vajra meditation word, VĪḤ.

72-73 At the centre of space visualise the shining Buddha maṇḍala, and having created it, with the yoga of the Three Vajra Bodies, visualise this mantra; visualising the emanation of the Yellow Vajra, complete with every adornment, peaceful, with piled-up hair and a crown, begin all the Acts.

The samādhi called "Garland of waves of the Vajra Hero".

Then the Blessed One, Vajradhara, entered the samādhi called "Vajra of universal sound", and brought forth from his vajra body, speech and mind this great vajra meditation word,

CUṂ.

74-75 At the centre of space visualise the holy sun maṇḍala, and according to the ritual, clouds of Buddhas, the most renowned Three Vajras; to make them descend into body, speech and mind, visualise Cundavajrī, white in colour, complete with every adornment; visualising Vajrasattva the great King, place the mantra word.

The samādhi called "Wisdom-light of the Vajra Samaya".

Then the Blessed Tathāgata Vajrapāṇi entered the

samādhi called "Vajra enjoyment of all hopes", and brought forth from his vajra body, speech and mind this way of the circle of samādhis: JAṂ.

76-79 At the centre of space visualise the holy Buddha maṇḍala, and by the ritual make all the Buddhas descend, with vajra meditation. Visualise the great yakṣa Jambhala, the bringer of wealth, peaceful, in yakṣa form, with piled-up hair and a vajra crown; according to the ritual visualise the Five Buddhas in the five centres; abiding in meditation, offer him the water of vajra nectar; according to the ritual visualise Vajrasattva on his crown, in this way Jambhala, the brightly shining Lord of Yakṣas, is pleased.

The samādhi called "Glorious banner which pleases the wealth-bringing Vajra Samaya Mudrā".

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Glory of enjoyment of the vajra senses", and brought forth from his vajra body, speech and mind this vajra word, the law of all yakṣiṇīs: KṢIṂ.

80-82 At the centre of space visualise a square, beautiful, composed entirely of the four jewels, filled with flowers and perfumes; imagine space completely filled with all the yakṣiṇīs, and make them descend by the yoga of the Three Vajras, visualising them as a single form; meditate upon this with the work of the three vajra bodies[21]; abiding in meditation on Mañjuśrī, visualise the Wrathful One on her crown and the mantra word in her heart, and begin vajra yoga.

The samādhi called "Vajra meditation on the state of identity with all yakṣiṇīs".

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Vajra emenation of the siddhis of all vajra mantras", and brought forth from his vajra body, speech and mind

this lower siddhi:

83-84 Those who are at the stage of the lower siddhis are accomplished in body, speech and mind, possess a shining Buddha-body, and are golden as the Jāmbu river; in the siddhis of invisibility and so on, you become the Lord Vajradhara[22]; in the siddhis of the Yakṣa King, you become a Lord of Vidyādharas.

Here are the secret mantra-siddhis, the forms of all vajra siddhis:

85-86 All the beautiful forms attained through mantra-siddhi give joy to all the world-realms by the sight of them alone; among them he who attains the Uṣṇīṣa siddhi becomes Lord of the wishing-gem, meditated upon by the Vajra Buddhas, creator of Buddha-enlightenment.

So said the Blessed One, Vajra who Fulfills all Hopes.

Then the Blessed Tathāgata Vajrapāṇi, Lord of all the Tathāgatas, brought forth from his vajra body, speech and mind this practice of taking the Vidyā vow of the Vajra Body, Speech and Mind of all Tathāgatas:

87 Meditate on body, speech and mind as Vajra Body, Speech and Mind; this should be done with their own forms[23], and thus siddhi will be attained.

Here is the Vidyā vow of Body, Speech and Mind:

88-98 Make according to the rite a large image, white-coloured, with piled-up hair and a crown, bound by the mantra vow, and taking a sixteen-year-old girl, fair-faced, wide-eyed, adorned with every adornment, practise the Vidyā vow; imagine her with the vajra signs of the Body of Bliss of Locanā, knowing the rituals of mudrā and mantra, well instructed in the mantra-tantras; make her the Consort of the Tathāgata, established in Buddha-enlightenment; he who

keeps this great vow should perform secret worship at the four times, taking stems, roots and fruit as food and drink; in this way he will soon become the Buddha, the Lord, the vast Ocean of Wisdom; in six months he will attain all this, there is no doubt. Always stealing others' goods, killing, deception, enjoying vajra passion: this is the vow which binds him. For Vajra Speech and the Supreme Mind, it is correct to visualise the Lady with the Hook of Vajra Passion and Māmakī girdled with virtues; or else he should visualise his own mudrā,[24] the meditation of the Vajras of the three syllables; thus the all-knowing Buddhas will rejoice, there is no doubt. With undistracted thought the sādhaka should always beg alms in the forest, overcome with fear they will offer him heavenly food; he himself is the Three Vajras, he transcends death and becomes immortal, the vajra syllable.[25] Taking a woman of the gods or serpents, yakṣas or demons, or a human woman, practise the Vidyā vow kept by the wisdom of the Three Vajras; this is the great, the secret reality, of all mantras, born of the wisdom of the Three Vajras, entrance to Buddha-enlightenment.

So said the Blessed One, Vajra Samaya Truth of the Vidyā Vow of all Tathāgatas.

CHAPTER SEVENTEEN

Then all the Blessed Tathāgatas gathered together again and supplicated the Blessed One, the Tathāgata, Vajra Body, Speech and Mind of all Tathāgatas:

I-5 Akṣobhya Vajra, supreme wisdom, vajra-realm,
great sage,
threefold maṇḍala, supreme Three Vajras,
secret speech, hail to thee!
Vairocana, supremely pure, vajra peace, great joy,
naturally luminous, greatest of the great,
vajra Teacher, hail to thee!
Ratnarāja, profound depth, vajra space without fault,
by nature pure and undefiled, Vajra Body,
hail to thee!
Vajra Amita, great King, without thought,
bearer of vajra space,
accomplished in transcendent passion, Vajra Speech,
hail to thee!
Amogha Vajra, perfect Buddha, fulfiller of all hopes,
born of intrinsic purity, Vajrasattva, hail to thee!

6 Praise the Vajra Bodies of Bliss with these peaceful words of praise, uttered by all the Buddhas, and you will become like the Buddhas.

7 Then Vajradhara the Teacher, compassionate to all the Buddhas, proclaimed vajra speech, the pure word of the vajra secret:

8 Wonderful is the supreme syllable, the Dharma-realm
of all the Buddhas,
by nature luminous and pure, faultless as the realm
os space!

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this sacred law of the Vajra Body of all the Buddhas:

9 Buddhas, shining Oceans of Wisdom, should keep the four sacred laws, they should always eat human flesh: this is the supreme law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this sacred law of the Vajra Speech of all the Buddhas:

IO The great syllables of Vajra Speech should keep the four sacred laws, they should always eat excrement and urine: this is the most wonderful secret.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this sacred law of the Vajra Mind of all Vajradharas:

II-I3 Vajra-beings with great magic powers should keep the four sacred laws, firm in their vows they should always eat blood mixed with semen: this most wonderful law of Vajra Body, Speech and Mind belongs forever to all Buddhas and should be kept by the followers of Vajradhara. Whoever keeps this sacred law, Vajrasattva of great splendour, attains insight into body, speech and mind, and becomes a Buddha at that moment.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the independent (pratyeka) Buddhas:

I4 Theirs is the teaching concerning body, founded on the vajra body, conduct which causes incarnation as a sentient being, the everlasting sacred law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the listening disciples (śrāvaka):

I5 They practise the ten virtues, the path of actions, but they are without wisdom: this is the wonderful sacred law of all who have faith in the lower stages.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of Brahmā:

I6 Whatever action he performs through the path of delusion, fearful and terrible, becomes a guide to Buddha-enlightenment, the state of vajra body.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of Rudra:

I7 With various forms he should love all the women who dwell in the three worlds, born of the Three Vajras: this is the most wonderful sacred law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of Viṣṇu:

I8 With vajra meditation he should kill all that are born of sentient beings, dwelling in the indestructible Three Bodies, and even the vajra realm of space itself.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the Three Vajras:

I9 Vajra Body becomes Brahmā, Vajra Speech is Maheśvara, and Mind, Vajradhara the King, is the great magician Viṣṇu.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all yakṣiṇīs:

20 With these great vajra laws, difficult to observe, give joy to the yakṣiṇī women who eat flesh and blood and are always intent on sensual desires.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all the queens of the serpent-lords:

21 With these sacred laws attain them, devoted to pleasure and perfumes, slanderers, suckers of milk; otherwise one is certainly defiled.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of asura maidens:

22 They are fierce, overcome with pride, fond of scents and flowers, their law in the vajra underworld is terrifying and hard to master.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of rākṣasa women:

23 Skulls, bones, incense, oil and fat give them great joy: this sacred law of all demons purifies and brings about the great aim.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all vajra ḍākinīs:

24-25 Eat excrement, urine and blood, and always drink wine, and kill by the yoga of the vajra ḍākinīs, with the marks of their state; arisen from your own nature they act in the three realms: practise the whole sacred law for the good of all beings.

The samādhi called "Following the vajra laws of all beings in the three realms".

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the siddhi of Body:

26 Perform all the three actions of body[2] as vajra-born: this creates the Buddha-body always and everywhere in the realm of sentient beings.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the siddhi of Speech:

27 Perform the entire action of speech[3] as the maṇḍala of the three worlds without fault: this is the unbreakable sacred law, the delightful siddhi of speech.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the siddhi of Mind:

28 With thought firmly fixed on the vajra, meditate on all that has the nature of mind,[4] for this is taught as the sacred law of those who possess the indestructible Three Vajras.

So said the Blessed One, Samantasundara, Vajrasattva.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the vajra essence of all mantras:

29 If you worship the Buddhas and Bodhisattvas, pratyeka-Buddhas and disciples, with body, speech and mind combined,[5] you will fail.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of meditation on the Vajra Body, Speech and Mind of all Tathāgatas:

30 Everywhere, with the yoga of the Three Vajras, the practiser of mantra should meditate on the maṇḍala of body, speech and mind as that of Vajrasattva.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law and vow of the sādhana of all mantras:

31 With vajra meditation arouse the realm of sentient beings all as one: this is the highest praise of the Three Vajras, the vajra-born sacred law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this vow of sevā, sādhana, upasādhana and mahāsādhana:

32 Imagine the realm of space completely filled with vajra excrement and urine, and offer it to the Buddhas of the three times: this is the everlasting sacred law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of vajra invisibility:

33 Every day at the four times make love to the Vajra Goddess as the highest, and always steal wealth: this is the vajra-fulfilling sacred law.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of the vidyādharas of space:

34 Visualise Vajra Body, Speech and Mind in the crown,[6] and the angry Samayas of the Three Vajras will not be able to overcome you.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this law of all mantra-practisers engaged in the first action:

35 When you eat, always perform the consecration[7] of Vajra Body, and as Vajradhara in other external actions, and as Vajra-Dharma when you recite scriptures.

So said the Blessed One, the Self-purified Vajra.

Then Vajrapāṇi, Lord of all Tathāgatas, thinking of the sameness of the essence of the vajra body, speech and mind of all Vajra-holders, was silent.

Then the Bodhisattva-Mahāsattvas, as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression, bowed down before all the Tathāgatas and said: Why does Blessed Vajradhara, Lord of all Tathāgatas, keep silent in the midst of this assembly of all the Buddhas and Bodhisattvas? Then the Blessed Tathāgatas said to the

Bodhisattvas: O Family Sons, the Lord of the Vajra Body, Speech and Mind of all Tathāgatas, having examined the changeless state, inconceivable in its nature, of vajra body, speech and mind, which is a changeless state of non-substantiality, keeps silent. O Family Sons, this is what the Lord of all Tathāgatas was thinking: --

36 Body, unborn, undying, Speech and Mind without qualities, arise from imagination in vajra space, and are falsely comprehended.

Then the Bodhisattva-Mahāsattvas led by Mañjuśrī said to all the Tathāgatas: O Blessed Tathāgatas, do not consider the words of vajra speech as the cause of falsity, for the Lord of all Tathāgatas follows the practice whose nature is the vajra-realm of all the Tathāgatas; for the great Bodhisattvas Brahmā and so on, who have attained the divine perceptions and wisdoms but do not know the real nature of the qualities of all dharmas, think thus: does this great vajra-natured one[8] teach the secret syllable without having understood the vajra reality of the dharmas of all the Tathāgatas? Then the Blessed Tathāgatas said to the Bodhisattvas: not only you, great Bodhisattvas, but we also, who have attained the immortal secret of the Vajra Body, Speech and Mind of all Tathāgatas, do not understand the enlightenment of Body, Speech and Mind, for unarisen, perfect, vajra enlightenment is born from the changeless and non-substantial; yet, Family Sons, all sentient beings that exist are Vajra Buddhas established in enlightenment, for these beings have indeed attained the wisdom of Vajra Body, Speech and Mind, through the Dharma-nature of the Three Vajra Bodies.

Then Vajrapāṇi, Lord of the Vajra Body, Speech and Mind of all Tathāgatas, said to all the Tathāgatas and Bodhi-

sattvas:

37 In the homeless Dharma-realm, self-purified
selflessness,
imagination, vajra-born, is both proclaimed
and not proclaimed.

Then all the Blessed Tathāgatas bowed down before the Blessed One, great Vajrapāṇi, Master of all the Tathāgatas, and said: O Blessed One, from where do these vajra siddhis of the Body, Speech and Mind of all Tathāgatas appear, and where do they dwell? Vajradhara, Lord of all Tathāgatas, answered: O Blessed Tathāgatas, all siddhis and all vajra wisdoms and all that is in the three realms dwell in the vajra continuity of your own body, speech and mind. All the Tathāgatas said: O Blessed One, where do the siddhis of the Body, Speech and Mind of all Tathāgatas and all the three realms dwell? The Lord of the Vajra Wisdom of all Tathāgatas answered: O Blessed Tathāgatas, the siddhis of the Body, Speech and Mind of all Tathāgatas and all the three realms dwell in the realm of space. The Tathāgatas said: Where does space dwell? Vajradhara said: Nowhere. Then all the Tathāgatas and Bodhisattvas, overcome by wonder and amazement, sang this song:

38 Wonderful is the Vajra and the Vajra teaching!
Where there is no body, speech and mind, there
form is created in meditation!

39 Then Vajradhara the Teacher, honoured by all Buddhas, supreme among the great Three Vajras, supreme Lord of the Three Vajras, spoke of the vidyāpuruṣa meditation of all siddhis:

40-42 At the centre of vajra space imagine the Buddha maṇḍala, and having visualised Vajra Body imagine a vajra on his head; visualise him three-headed, born of the Three Bodies, sending out emanations, holding the vajra wheel, and you will

attain enlightenment. Distinguishing between the Families, visualise this secret of them all, otherwise their meditation will not produce ultimate siddhi. So said the Blessed One, the Vidyāpuruṣa Vajra Secret.

43-44 Visualise the Great Queen, born of the three realms, giver of joy; thus the heros, who have the nature of the Three Vajra Bodies, rejoice. Whoever meditates on this, a Bodhisattva of great fame, brightly shining, will attain siddhi of the Three Bodies in seven days.

Then the Blessed One, Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of the gathering of Vajra Body, Speech and Mind:

45 Meditate on the Great Symbol, the Samaya of Body, Speech and Mind, visualise them all according to the rite and at once you will attain the Buddha-nature.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of the body, speech and mind of all sādhakas:

46 If you desire supreme enlightenment do not perform mudrās with the hands; even the Jinas cannot disobey this law of all mantras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred law of all Buddhas:

47 Do not feel disgust towards excrement and urine, semen and blood, but always eat them according to the rite: this secret is born of the Three Vajras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred law of Vajra Speech:

48 Love all women in the delightful path of the three

realms, according to ritual, with vajra speech, and do not feel disgust.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred law of Vajra Mind:

49 With the three vajra laws[9] give joy to all the Samayas who dwell in the Three Vajra Bodies, and do not despise vajra mind.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this vajra secret of all the Tathāgatas:

50 The Five Buddhas, in short, are proclaimed as the five skandhas, and the great maṇḍala of Bodhisattvas is the vajra senses.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this circle of the three realms:

51 Locanā is called earth, Māmakī water, Pāṇḍarā fire and Tārā air, and the Samaya of the vajra realm of space is Vajradhara himself.

So said the Blessed One, Mahāvajrasattva, World-Ruler of all the Tathāgatas. Then the Blessed Tathāgata, the Vajra Body, Speech and Mind of all Tathāgatas, entered the samādhi called "Abiding in the dwelling of the sameness of all the Tathāgatas", and when he had entered it he looked at the maṇḍala of the assembly of all the Tathāgatas and was silent.

Then the Bodhisattva-Mahāsattva Maitreya bowed down before all the Tathāgatas and said: How should all the Tathāgatas and Bodhisattvas regard the Blessed One, the Vajra Teacher, consecrated in the Guhyasamāja of the Vajra Body, Speech and Mind of all Tathāgatas? The Tathāgatas said: O

Family Son, all the Tathāgatas and Bodhisattvas should regard him as the Vajra Mind of Enlightenment, for the Mind of Enlightenment and the Teacher are one and indivisible. Let us explain briefly, O Family Son: all the Buddhas and Bodhisattvas who dwell and live and sustain in the world-realms of the ten directions, appearing in the three times, having worshipped the Teacher with the worship of all the Tathāgatas, go forth again to their own Buddha-lands and proclaim words of vajra speech like this: the Father of us, all the Tathāgatas! the Mother of us, all the Tathāgatas! the Teacher of us, all the Tathāgatas! Indeed, O Family Son, the merit of one pore of the Teacher is greater than the whole heap of merit arising from the vajra body, speech and mind of all the Blessed Buddhas who dwell in the ten directions, for the Mind of Enlightenment is the essence and the source of all the Buddha-wisdoms and the origin of omniscient wisdom.

Then the Bodhisattva-Mahāsattva Maitreya, terrified, his mind full of fear, was silent.

Then the Tathāgata Akṣobhya, the Tathāgata Ratnaketu, the Tathāgata Amitābha, the Tathāgata Amoghasiddhi and the Tathāgata Vairocana entered the samādhi called "Contemplation of the sacred laws of the siddhis of all Vajra-holders", and said to all the Bodhisattvas: May all the Blessed Bodhisattvas hear! -- all the Blessed Buddhas of the ten directions, born from the vajra wisdom of the three times, having come before the Teacher of the Guhyasamāja, worship and honour him, for he is the Teacher of all Bodhisattvas and Tathāgatas, he indeed is the Blessed One, Mahāvajradhara, Lord of all Buddha-wisdoms.

Then the great Bodhisattvas said to the Tathāgatas: O Blessed One, where do the siddhis of the Body, Speech and Mind of all Tathāgatas exist? The Tathāgatas said: They exist in

the vajra body, speech and mind of the Vajra Teacher, who is Body, Speech and Mind, the Three Secret Bodies. The great Bodhisattvas said: Where does the Vajra of the Secret Body, Speech and Mind exist? -- Nowhere.

Then the great Bodhisattvas, overcome by wonder and amazement, remained silent.

Then the Blessed Tathāgata Vajrapāṇi arose from the samādhi of the Secret Vajra and said to all the Tathāgatas and Bodhisattvas: May all the Blessed Tathāgatas and Bodhisattvas hear the great maṇḍala of the samādhi called "Birthplace of the enlightenment of all Tathāgatas".

Then all the Tathāgatas and Bodhisattvas joined their hands in reverence and said to the Blessed One, Vajradhara: May the Blessed One, the Sugata, reveal the great maṇḍala!

52-55 Imagine it at the centre of space, four-sided, very beautiful; by means of the Buddha maṇḍala arouse the Vajra in meditation, and by meditation on the Vajra maṇḍala place all his circle there; the wise one should always perform worship with this ritual. Visualising the Teacher in your heart, begin the consecration: imagine space completely filled with all the Buddhas, and according to the rite make tham all descend into the three places of consecration; by this means you will attain enlightenment for the good of all beings, and all the wonderful siddhis of body, speech and mind.

The maṇḍala of the samādhi called "Samaya circle of all the Buddhas and Bodhisattvas".

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of vajra body, speech and mind called "Vajra yoga of all Tathāgatas":

HŪṂ HRĪḤ KHAṂ

56-59 At the centre of space imagine the maṇḍala[10] of bone,

flesh and so on, and visualise Vajrasattva, the threefold essence of body, speech and mind; visualise him according to the rite, fierce, ugly, enraged, the colour of a blue lotus, four-armed, with a skull in his hand. The practiser of this vow should imagine his tongue shining with the five rays of light, and by the method of vajra meditation blood is drawn out. By vajra yoga, strike even the body of the Buddha with the three-pointed vajra and the terrible dagger.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this sacred law concerning vajra food:

60 The practiser of the vow should imagine whatever food or drink he eats as excrement, urine and meat, in accordance with the ritual.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this supreme worship of the Vajra Body, Speech and Mind of all Tathāgatas:

61 Perform the supreme worship with the five offerings, for this is the unbreakable sacred law of all Vajras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret worship of the Body, Speech and Mind of all Tathāgatas:

62 With the union of the two organs, taking your own semen worship them all according to the rite, and you will attain Buddha-enlightenment.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this vow of the Body, Speech and Mind of all Tathāgatas:

63 With the three vajra laws enjoy the Mother of the boundless realm of beings, the Samaya-Bearer: this is the wonderful vow.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth

once again from his vajra body, speech and mind this vajra vow of all sādhakas:

64 I will accomplish the good, bliss of body, speech and mind, born from the vajra dwelling of the three secrets. Otherwise one loses everything.[II]

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this Vajrasattva vow of all sādhakas:

65-66 Visualise a maṇḍala at the distance of a span above your head, and imagining OṂ in the centre make the five nectars descend; by this vajra yoga, at that very moment you will become full of splendour and attain well-being of body, speech and mind, there is no doubt.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth once again from his vajra body, speech and mind this secret of the body, speech and mind of all mantra-holders:

67 Do not perform rituals at shrines, do not recite scriptures, do not make maṇḍalas, and do not worship the supreme Three Vajras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this secret of removing, suppressing and drawing out all poisons:

OṂ

68 Having placed it at the centre of a wheel, sending out white rays and garlanded with flames, visualise it yellow in colour, enveloped in yellow rays; this seed-syllable is born of the threefold secret, by means of the Samaya rays of the Three Vajras.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this circle with its vajra mantra for the protection of body, speech and mind:

OṂ etc.

69-70 On a piece of birch-bark draw a wheel inside a double-vajra, and putting the syllable HAṂ in the centre, write the name inside it; always visualise it completely adorned with the mantra syllables, for this is the gathering of all mantras, the dwelling of the three secrets.

Then Vajrapāṇi, Lord of all Tathāgatas, brought forth from his vajra body, speech and mind this vajra ointment: I2

7I At a crossroads, by a single tree, in a shrine of the Mothers or a peaceful place, always put the vajra ointment there in a skull.

At midnight on a night of new moon, the wise one should make a wick of human fat, blood, excrement, lotus fibres and 'arka' stalks, and make the vajra ointment drip down; then chanting the mantra over it a hundred and eight times he will attain threefold siddhi.

So said the Blessed One, Samantabhadra.

Then all the Blessed Tathāgatas said to Vajrapāṇi, Lord of all Tathāgatas: O Blessed One, with how many secret syllables will these Bodhisattva-Mahāsattvas have faith in and meditate upon this vajra practice, this secret law of all the Tathāgatas? Then Vajrapāṇi, Lord of all Tathāgatas, said to the Tathāgatas: O Blessed Tathāgatas, those Bodhisattva-Mahāsattvas will have faith in and meditate upon the vajra practice of enlightenment of all the Tathāgatas with three secret syllables. The Tathāgatas said: With what three? Vajradhara said: With these three: the Vajra Body of all Tathāgatas, the Vajra Speech of all Tathāgatas, and the Vajra Mind of all Tathāgatas. Then all the Tathāgatas bowed down at the feet of Blessed Vajrapāṇi and remained silent.

Then Vajrapāṇi, Lord of all Tathāgatas, said to all the Tathāgatas and Bodhisattvas: Formerly, O Blessed Tathā-

gatas, through past ages as many as the specks of dust in the Sumeru Mountains of Buddha-lands entirely beyond expression, from the transcendent, perfectly enlightened Tathāgata and Arhat Dīpaṅkara to the fully enlightened great sage Kāśyapa, it was not taught, because at that time and that moment, O Blessed Ones, sentient beings were not destined for the meaning of this great secret. But in this Guhyasamāja, O Blessed Tathāgatas, they attain Buddha-enlightenment in an instant; the enlightenment which Bodhisattvas, searching and striving through ages as many as the sands of the River Ganges, could not attain, is attained in this very life by the Bodhisattva who delights in the Guhyasamāja, and he counted as a Buddha among all the Tathāgatas.

Then the Bodhisattvas, hearing these words of vajra speech, wept, and the Tathāgatas said to the Bodhisattvas: Do not weep, O Blessed Bodhisattvas, do not arouse threefold sorrow. Then the Bodhisattvas said to the Tathāgatas: O Blessed Tathāgatas, how can we not weep and arouse threefold sorrow, since we are not destined even to hear the name of the three secret syllables! The Tathāgatas said: Do not speak thus! O Family Sons, just as you have not known or heard the ordinary syllable, so also we, all the Tathāgatas and all the Bodhisattvas, have not attained or understood these secret syllables; and why? -- because of the purity of the three secret syllables.

Then all the Bodhisattvas remained silent, and all the Blessed Tathāgatas dwelt in the vagina of the Vajra Consort of the Body, Speech and Mind of all Tathāgatas.

Then the Consort of the Body, Speech and Mind of all Tathāgatas joyfully praised the Blessed One Mahāvajradhara, Lord of all Tathāgatas:[13]

72 O thou, Vajra Mind, Lord of the world, realm of beings,
save me, with desire for the great aim of joy & delight;
love me, O Father and greatest friend of beings,
if you wish me to live, O Lord!

Then Māmakī, the Consort of the Body, Speech and Mind of all Tathāgatas, praised the Blessed One, Mahāvajradhara, Lord of all Tathāgatas, with these words of supreme worship, the joy of vajra desire:

73 O thou, Vajra Body, dear to all beings,
circle of command,
Teacher of the good, the aim of Buddhas, ultimate
enlightenment,
with passion love me, the Samaya of Passion,
if you wish me to live, O Lord!

Then Vajranetrī, the Body, Speech and Mind of Lokeśvara, praised the Blessed One, Mahāvajradhara, Lord of all Tathāgatas, with the sacred laws of the enjoyment of desire:

74 O thou, Vajra Speech, merciful, good of all,
always intent on the work of the world's aim,
love me, O Samantabhadra, practice of pleasure,
if you wish me to live, O Lord!

Then the Consort of the Vajra Samaya of the Body, Speech and Mind of all Tathāgatas praised the Blessed One, Mahāvajradhara, Lord of all Tathāgatas, with this joy of the bliss and delight of all the Tathāgatas:

75 O thou, Vajra Desire, supreme Samaya, aim of great good,
ornament of the line of Buddhas, impartially merciful,
love me, who am a jewel-mine of virtues,
if you wish me to live, O Lord!

Then the Blessed Tathāgata Vajrapāṇi entered the samādhi called "Vajra glory of the enjoyment of all desires", and with the Samaya circle, enjoying the Consort of all the Tathāgatas, was silent. Then the whole realm of space became filled with the seed of the Samaya Vajra Body, Speech and Mind of all Tathāgatas, like a jar full of vajra water, and all the sentient beings born from the Samaya of the Three Bodies in that vajra realm of space were touched by the vajra glory and became Tathāgatas, Arhats, perfect Buddhas, with the wisdom of the Three Vajras, and from that moment all sentient beings were consecrated as Samantabhadra by the Vajra Body, Speech and Mind of all Tathāgatas.

Then the Tathāgata Vajrapāṇi said to all the Tathāgatas: O Blessed Tathāgatas, do you understand the sameness of all the Buddha-dharmas? Then the Tathāgatas said to Vajrapāṇi, Lord of all Tathāgatas: O Blessed One, O Sugata, we understand the practice of vajra wisdom, the sameness of the wisdom of all the Tathāgatas.

Then all the Blessed Tathāgatas came forth from the vagina of the Consort of all Tathāgatas and said to the Blessed Tathāgata Vajrapāṇi, Lord of all Tathāgatas: O Blessed One, O Sugata, how wonderful it is that Buddha-enlightenment is understood through words of passion! Then Vajrapāṇi, Lord of all Tathāgatas, said to all the Tathāgatas: Do not speak thus, O Blessed Tathāgatas, for all dharmas are like the Samaya of vajra space; there are no skandhas of form, feeling, perception, impulses and consciousness, there are no senses and spheres of sense, there is no passion, hatred and delusion, there is no Dharma and non-Dharma. Then all the Tathāgatas were silent.

Then the Blessed Tathāgata Vajrapāṇi said to all the Tathāgatas and Bodhisattvas: O Blessed Tathāgatas, reveal this

secret of the Vajra Body, Speech and Mind of all Tathāgatas to all the world-realms, for those Bodhisattvas dwelling in the ten directions are destined for this teaching of Dharma. Then Vajrapāṇi, Lord of all Tathāgatas, said to Vajradharma: O Family Son, take this essence of the Samaya of all the Tathāgatas, for you are consecrated by all the Tathāgatas as the Vajra Lord of Dharma. Then the Bodhisattva-Mahāsattva Vajradharma said: So be it; and he was silent.

Then all the Tathāgatas made their body, speech and mind enter the three syllables of Vajrasattva; then the Tathāgata Vairocana dwelt in the vajra body of the three realms, and meditating upon sameness with the Body of all Tathāgatas was silent, and the Tathāgata Vajra Speech dwelt in the vajra speech of the three realms, and meditating upon sameness with the Speech of all Tathāgatas was silent, and the Tathāgata Vajrapāṇi dwelt in the vajra mind of the three realms, and meditating upon sameness with the Mind of all Tathāgatas was silent.

So he said.

NOTES ON TRANSLATION

CHAPTER ONE

I 'He is Blessed because he possesses all good fortune (bhāgyasaṃpannatvād) and because he overcomes all opposition (aśeṣavipakṣabhañjanāc ca); the Tathāgatas are those who have reached the tathatā, and the Essence of their Body, Speech and Mind is Mahāvajradhara; his Consort is Wisdom (prajñā), who is the vagina (bhaga) because of the overcoming of defilements (kleśabhañjanāt).' (IOb) This is Pr's basic interpretation of the opening sentence, with which it deals at great length, including the quotation of verses on the symbolic meaning of the forty Sanskrit syllables composing it. 'Good fortune' means the six or eight qualities of lordship etc.; the Tathāgatas represent the five skandhas; the vagina is the ultimate truth (paramārthasatya), the Void. The whole meaning of all Tantras is said to be contained in this sentence, even in the single opening word EVAM.

2 Pr identifies them as follows: Sarvanivaraṇaviskambhin (here samaya refers to Akṣobhya's Family, to which he belongs), Kṣitigarbha, Lokeśvara, Vajrapāṇi, Ākāśagarbha, Maitreya, Locanā, Māmakī, Pāṇḍarāvāsinī, Samaya-Tārā, Mañjuśrī, Rūpaviṣaya, Śabdaviṣaya, Gandhaviṣaya, Rasaviṣaya, Sparśaviṣaya, and Samantabhadra.

3 The four Goddesses are interpreted as Earth, Water, Fire and Air, and the five spheres of sense as Vairocana, Ratnasaṃbhava, Amitābha, Amoghasiddhi and Akṣobhya.

4 'The forms of the deities look as though enclosed in crystal'; the maṇḍala is filled with all the emanations of the Five Tathāgatas, 'fiery sparks' are the wrathful deities; 'the moon and so on' means the maṇḍalas which are imagined as

seats in the visualisation of the Buddhas (literally 'the bright maṇḍala and so on', see Ch.II note 3.) (I6b-I7a).

5 Vidyā, although normally the mantra of a feminine deity (see Glossary), is interpreted here, as in Ch.II, as the mantra of Body, Speech and Mind: OṂ ĀḤ HŪṂ; the term vidyāpuruṣa is explained both in Pr and in the Uttaratantra as the union of ultimate truth ('vidyā paramārthasatyam') and relative truth ('puruṣaḥ saṃvṛtisatyam'), which suggests that the deity is to be visualised in union with his feminine aspect, although Pr does not actually say so in this case and although, later in this chapter, the Goddesses are manifested separately. (I8b)

6 For the wisdoms of the Tathāgatas see Chart; for the divine perceptions see Ch.I2 verses 55-60.

7 Here and in the two following passages S and T give the colours in different order, but the correctness of T is confirmed by PK and Tucci's "Cycle of the Guhyasamāja".

8 Lokeśvara or Avalokiteśvara, the Bodhisattva emanation of Amitābha, here stands for Amitābha himself.

9 'The Families have the nature of the five skandhas'; 'liberation' is 'great bliss' (mahāsukha) and 'desire' is 'the wish for liberation'. (23a)

IO The Four Goddesses are now manifested: Māmakī the Consort of Akṣobhya, Locanā the Consort of Vairocana, Pāṇḍaravāsinī the Consort of Amitābha, and Tārā the Consort of Amoghasiddhi; in his edition, Bhattacharyya inserts an extra passage to provide a fifth Goddess (G p.8), placing Māmakī (Dveṣarati) in the centre and thus being obliged to alter the directions of the others as well; Tucci, in 'Glosses on the Guhyasamāja', points out that this is unneccesary as the central Buddha is rarely shown with a partner; in any case, the Goddesses here do not appear in sexual union but singly, placed at the four corners of the maṇḍala.

II The Wrathful Ones, whose function is to guard the maṇḍala in the four directions, are identified as Yamāntaka emanating from Vairocana, Aparājita emanating from Ratnasaṃbhava, Hayagrīva emanating from Amitābha, and Amṛtakuṇḍali emanating from Amoghasiddhi. (24b-26b)

CHAPTER TWO

I. This is perhaps the most significant and best-known verse in the whole Tantra. In quotation the first pāda appears with slight variations: PK and Sek read 'abhāvabhāvanā bhāvo', and it is quoted in this form by Snellgrove (HV Part I, p.77); Tucci ('Glosses') emends it to read 'abhāvena bhāvanābhāvo' which corresponds to the T instrumental 'pas', but D has 'la' instead of 'pas', and the meaning is not really affected; among the manuscripts the only variant is 'abhāvi' in C and P, a substitution of 'i' for 'e' which occurs several times; G gives the verse correctly, but the translation of it (Introduction, p.xx) is rather strange; T 'bsgom par bya ba' translates 'bhāvya' not 'bhāvanā' and appears to have been taken from the Commentary, D has 'bsgom pa bsgom pa ma yin ñid'. The effect of the Sanskrit cannot be exactly conveyed in translation, either in Tibetan or English, since it depends on the closely related meanings of 'bhāva'-- substance or material existence -- and 'bhāvana'-- meditation or creation, a relationship which lies at the very heart of Tantric philosophy and practice; Pr gives four explanations of the verse (28a-b), of which the following is a summary: 'Since there is no substance' means that all moving and unmoving things have no real phenomenal existence, it means the non-substantiality of the skandhas and the voidness of the dharmas, it is the state of ultimate truth; there is no meditation because there is no

object of meditation when all things are seen to be the mind itself; meditation which is a process of cause and effect (i.e. practice and its result) is not real since there is no such duality of cause and effect, and meditation on the illusory form of a deity, which belongs to the relative truth, is not real because it is purified by the clear light, the state in which the two truths are inseparable; thus the substance of the relative truth is not substance since it has no independent existence, and so meditation upon it is impossible for him who has entered the path of non-duality.

2 . Pr interprets this as an answer to the objection that if there is neither substance nor meditation there can be no yoga of the deity ('devatāyoga'); 'substance' or the form of Mahāvajradhara comes about through the union of the two truths: 'space' is the absolute truth and 'state' ('pada', T 'tshul' but D 'gnas') is the relative truth. (29b)

3 'The intellectual body' ('manomayadehaḥ').

4 'pure in essence' means the Light (prabhāsvaṛa) and 'purified' means the body which is purified by it. (30a)

CHAPTER THREE

I 'OṂ my own nature is the Vajra Wisdom of the Void.'

2 The phrase 'at the centre of space' occurs throughout the Tantra when visualisations are described, it indicates that all forms arise from and return to the Void; Pr glosses it variously as 'in the heart', 'in the Light', 'in the Source of Dharmas (dharmodaye)', etc.

3 Pr: when the whole circle of deities has been visualised, visualise yourself in the centre as the Lord, and then visualise the Five Tathāgatas as transformations of Vajradhara, who is Body, Speech and Mind. T contains an extra half-line (see T

notes), which corresponds to a possible original Sanskrit version (see S notes), but which does not appear in Pr (nor is it translated in D, see Appendix); Pr interprets 'saṃhāra' as Vajradhara. (31b).

4 Vajradhara is visualised in the form of the Five Tathāgatas: these are, according to their colours, although the symbols they hold are not entirely consistent with the usual iconography, Akṣobhya, Vairocana, Ratnasaṃbhava, Amoghasiddhi, Amitābha, and Amoghasiddhi for the second time -- here appearing with all the five colours in his capacity to fulfil the aims of the whole world and lead all beings to perfection.(32a).

5 'OṂ my own nature is the Dharma-realm.'

6 'By means of yoga' means with the particular yoga of your Family, and 'jewel' means that Family's emblem, which is called a jewel because it is very precious. (33b). This is the 'subtle yoga' (sūkṣmayoga) which is treated more fully in Ch.6 (see Ch.6 note 10), taught 'in order to still the mind'; Pr interprets the passage at length in terms of prāṇāyāma, visualisation and sexual yoga (33b-34b).

7 Pr interprets the yoga maṇḍala as the double-vajra maṇḍala of Amoghasiddhi ('yogamaṇḍalaṃ viśvavajram'), who is like space, thus making a set of four: Vairocana, Amitābha, Ratnasaṃbhava and Amoghasiddhi, corresponding to the four element maṇḍalas which are closely connected with sūkṣmayoga. Two interpretations of the final verse are given: the ordinary meaning (neyārtha) is that the previously visualised Buddhas are transformed into Akṣobhya, the Vajra; and the real meaning (nītārtha) is that the four maṇḍalas are the four elements, which arise from the Vajra or Light (prabhāsvara). (34b-35b).

CHAPTER FOUR

I 'The twenty rituals for purifying the site etc.';'the symbols' are emblems of the Families, vajra, wheel, lotus,etc. (37a).

2 Amṛtakuṇḍalī (bdud rtsi ḥkhyil pa), his vajra is the double-vajra of the Samaya Family. This whole passage is a repetition of the maṇḍala in the first Chapter, except that the positions of Māmakī (the vajra) and Locanā (the eye) are reversed so that they are situated next to their usual partners (Māmakī with Ratnasaṃbhava since Akṣobhya is in the centre). (37b-38a).

3 'The Buddhas are the skandhas , form etc., and the Bodhisattvas are the āyatanas (the senses and their spheres of action), the eye etc.' According to the ordinary meaning, the girl is a girl of the yogin's Family, but the real meaning is that she is the Dharmadhātu; the real meaning of the five nectars (pañcāmṛta) is: excrement is meditation on the objects of sense (viṣaya), urine is the wisdom-form of the organs of sense (jñānendriya), semen is the pure Dharma-nature (viśuddhidharmatā), and blood is all-knowing wisdom; whatever things are meditated upon are the deities, and the offering is the realisation of their unsubstantiality. (38a-39b).

CHAPTER FIVE

I Pr describes this speech as 'teaching in words which are opposed to the world' ('lokaviruddhālāpena'): caṇḍāla (the most despised caste, originating from a śūdra father and brāhmaṇa mother) is given as an example of those who are scorned because of their birth, and veṇukāra (a flute-player?) as representative of those who are despised because of their occupation; destroying life means realising the unsubstantiality of the dharmas, lying means the doctrine of dependence and arising, coveting

the wealth of others means obtaining the wisdom of the Buddhas, attachment to sensual desires means continual absorption in that which is (tathatā), becoming of one nature with it, eating excrement and urine means calming the objects and organs of sense; the 'mother, sister and daughter' are the Goddesses of the Families, and the 'Mother of the Buddha' is Prajñāpāramitā, -- here Pr quotes a śloka reminiscent of Hindu tradition: 'hṛdayasthā mahādevī yogino yogadhāriṇī / jananī sarvabuddhānāṃ vajradhātvīśvarī smṛtā //' 'the great Goddess dwelling in the heart, sustainer of the yogin's practice, the Mother of all Buddhas, she is called Lady of the Vajra Realm.' Here, and frequently throughout the Tantra, 'wisdom' and its synonyms are interpreted as the mudrā, so that 'the wise One' means the yogin who has a partner. (40b-42a).

CHAPTER SIX

I 'OṂ my own nature is the Vajra Mind of all Tathāgatas.'

2 'OṂ my own nature is the Vajra Body of all Tathāgatas.'

3 'OṂ my own nature is the Vajra Speech of all Tathāgatas.'

4 The 'dwelling' is the body, which contains the Three Vajras of Body, Speech and Mind, and has the nature of the Three Tathāgatas; it is secret because it is not understood by śrāvakas and so on; one should create or bless it with these three mantras in the head, throat and heart. According to the real meaning (nītārtha) the 'dwelling' is the absolute truth. (46b-47a).

5 'OṂ my own nature is the Vajra Passion of all Tathāgatas.'

6 'OṂ my own nature is the Vajra Worship of all Tathāgatas.'

7 Pr: 'after blessing himself in body, speech and mind, he takes the girl of his Family and embraces her, saying the 'anurāgaṇa' mantra, and after union with her he performs the worship of the Tathāgatas.' This is also called supreme worship and

secret worship, and is described as the purification of the senses by experiencing their non-substantiality. (47b).

8 Here G, C and P have an extra mantra (see S notes): 'OṂ my own nature is the Vajra Body, Speech and Mind of all Tathāgatas.'

9 Neither Tibetan version agrees grammatically with the Sanskrit, and Pr gives an interpretation which cannot suit the Tibetan: the subject of 'coditaḥ' is to be understood as Vajrasattva, and 'vācā' is taken as instrumental although in the next śloka it is regarded as a nominal stem; 'manasi' is interpreted as 'in the heart' ('hṛdi'), which in the light of D (see Appendix) might be a better translation. In any case the general meaning is clear: by means of mantra the yogin arouses Vajrasattva, that is to say, he himself is aroused in his own Vajra nature. (48a).

10 The 'subtle yoga', already mentioned in Chapter Three, is 'concerned with knowledge of the vital breath (vāyu)'; it is also called 'the essence of prāṇāyāma and the essence of mantra'; it is through this yoga that the 'internal wisdom and means' ('adhyātmikaprajñopāya') are fused 'in the fire of great passion'('mahārāgānale'), and from this union is produced the drop (bindu) of bodhicitta, which, for the yogins of the utpattikrama, contains all the moving and unmoving beings of the three worlds, and for those of the niṣpannakrama consists of the Five Buddhas; this yoga combines meditation on the maṇḍalas of the Five Buddhas, who are the five skandhas, with those of the Four Goddesses, who are the four elements. It is dealt with in the Uttaratantra and in several places in Pr.

11 Pr: 'for teaching how to produce the four maṇḍalas.' They are identified as follows: ''sun' is the red fire maṇḍala, 'moon' is the water maṇḍala whose nature is bright (T reads 'gsal baḥi dkyil ḥkhor', which always means the moon maṇḍala,

so it seems reasonable to emend 'cakra' in the MSS to Pr's 'candra' -- see S notes.), 'jewel' is the earth maṇḍala of Ratnasaṃbhava, and the 'maṇḍala of light' is the black air maṇḍala'. Between ślokas I2 and I3, the MSS have an extra śloka (see S notes): 'At the centre of space imagine the lotus maṇḍala, and visualise the Lord of Vajra Passion, the colour of the ruby.' This gives the set of five instead of four, taking the sun and moon as the maṇḍalas of Akṣobhya and Vairocana, which is quite acceptable. (5Ia-b).

I2 'Primary yoga is the three syllables, consisting of emanation, gathering together and remaining still.' (5Ib).

I3 Eating these different kinds of meat is interpreted as offering them to the Wrathful Deities of the different Families, human flesh is for the Vajra Family but the others are not specified (52b).

I4 'The work of one who does not return, the ripening and releasing of beings.' (53b).

I5 A difficult phrase, which occurs again in Ch.I3 śloka 86 with a different explanation and Tibetan translation. Here Pr explains 'coditaḥ' as 'aroused by external diagrams (yantra) and gestures (mudrā)', -- these rituals are treated in great detail later in the Tantra; the passive participle appears to be taken as having an active meaning, which occurs fairly frequently, for example in the commentary to śloka 3 of this chapter, which may be accounted for by the identification of the yogin and the deity which makes distinction between subject and object irrelevant; from the Sanskrit only, it would seem better to read 'darśanena eva' rather than 'darśane na eva', but this conflicts with both T and Pr. (53b).

CHAPTER SEVEN

1 'the enjoyment of all desires' means the experiencing of the sense-objects such as form etc., uniting the object and organ of sense so that there is no duality (55a).

2 'threefold' is interpreted as 'lowest, medium and highest', and there a verse in the Uttaratantra which describes the sense-desires as consisting of pleasure, pain and a combination of both ('rūpaśabdādayaḥ kāmāḥ sukhaduḥkhobhayātmakāḥ'). 'That itself' is first interpreted as the threefold form, sound and so on, and secondly as the yogin himself. (57b-59a).

3 'the deities' are interpreted firstly as the Prajñās Locanā and so on, and secondly as the triad of knowledge (vijñānatrayam) .

4 Here Samaya is the mahāmudrā form of the Deity; the sequence of these six 'recollections' leads up to the yogin's complete identification with the Deity, after which he performs the ritual of union accompanied by the mantras. (60a-61b).

5 Pr: the sense-objects in their three aspects as pleasant, unpleasant and mixed are the 'foundations', because they give rise to the 'blessing' which is the triad of Passion, Hatred and Delusion (60b).

6 Pr: 'The 'bhaga' is the absolute truth, and the 'liṅga' is that which is absorbed within it ('līyate'), the relative truth.' (61b). Here I follow the Tibetan translators in keeping the Sanskrit words in order to emphasise their symbolic significance.

7 Here 'vajra' is interpreted as the tongue, and 'lotus' as the palate; these are pressed together in the practice of prāṇāyāma, and the 'seed', which is nectar (amṛta), flows down from the top of the brain at the moment of consecration.(62b).

8 'samaya' is here interpreted as the union of wisdom and means; to drink semen means to place the skandhas in the abso-

lute truth, and its result is the form of Vajrasattva purified by the Light; the Tathāgatas are the skandhas, their slaying is their non-substantiality, taking place in prāṇāyāma. (64a).

CHAPTER EIGHT

I This Chapter is concerned with the secret consecration (guhyābhiṣeka) which is the result of the secret or supreme worship; Ratnaketu's name is accordingly interpreted as 'ratna' meaning bodhicitta plus 'ketu' meaning vajra, and he is called 'bhagavān' because he is resting in the bhaga through desire for the consecration of bodhicitta (67a). (See next note.)

2 Pr: 'Vajra' is the absolute and 'Jewel' the relative truth (68b).

3 The meaning of this line is obscure. Pr interprets 'twenty-five' as consisting of the twenty-five deities, -- the word 'year' does not appear in the Sanskrit although it does in the Tibetan; for 'animals', Pr says the word is used because it means 'sideways' or 'on the side' ('śabdasya pārśva-vācitvāt') -- 'tiryac' meaning 'horizontal' or 'crooked' also signifies 'animal' -- and that one should understand (gṛh) all the other deities in the maṇḍala as Mahāvajradhara since they are transformations of him (69a); the probable meaning of the whole line is that the yogin should visualise his partner as containing within her the entire maṇḍala.

4 Pr: 'the mantra-practiser', but T not very satisfactory.

5 This is the usual order of the five centres, corresponding to the syllables OṂ ĀḤ HŪṂ SVĀ HĀ; the text gives synonyms in a different order, which Pr interprets in what appears to be an unneccesarily complicated way, but with the same final result. (69b).

6 In translating these three ślokas I have followed the order of Pr's explanation rather than that of the text (70a).

7 Pr: the five padmas and five utpalas mean the ten kinds of vital breath (vāyu), the three jasmines are the essences of the Three Vajras, and the four other flowers are the Four Goddesses with their maṇḍalas of the elements; the yogin offers them by 'placing them in the state of non-substantiality'(70a).

8 Here the 'foundation of blessing' is interpreted as the mantras OṂ etc., which are the bases of Vairocana and so on; the yogin visualises the body of the mudrā as this foundation. (72b).

CHAPTER NINE

I The maṇḍalas are all visualised as the mahāmudrā form of Vajradhara, and are then transformed into the Five Buddhas.

2 'the threefold vajra' is body, speech and mind; the yogin steals the jewels, which are the essence of the Buddhas, by drawing them towards his tongue on the five rays of light (74b).

3 Pr: 'the creation of the Deity's form' (75b); this is the fourfold process also called the four vajras, described in the Uttaratantra: 'first the realisation of the Void, second the concentration of the seed, third the creation of the image, and fourth the placing of the syllable.'

4 'the dwellings of the Jinas' are all sentient beings; the meaning of this meditation is to understand that all the dharmas are false because they are like an illusion (76a).

CHAPTER TEN

I Pr: 'without the distinction 'this is body','this is speech','this is mind', and without mutual support, having the same flavour ... ' (82a).

2 'Pāramitā' is Locanā and so on, 'Mantra' is Vairocana and so on (82a).

3 'maṇḍala' is interpreted as the maṇḍala of one's own

body, and 'vajra' as one's own mind (84b).

4 Pr interprets: visualise first the deities of the maṇḍala, the samaya-beings, then in their hearts the very small wisdom-beings (jñānasattva), then in the 'heart-moon' of each wisdom-being the word HŪṂ which is the samādhi-being. Elsewhere however this visualisation is described as being in the heart of the yogin, who is identified with the samaya-being, and this rendering agrees better with the Tibetan (but see Appendix for the D version which agrees with Pr). These three are the three vajras which are then imagined as a hook to arouse whichever deity is the object of the practice (sādhyadevatā). (85a-b).

5 Pr: 'Just as an actor in a play is imagined to be Indra and so on by means of his costume, so here the one mind is imagined to be the practiser, the practice and the object of the practice.' (86a).

6 A phrase which occurs several times in slightly differing forms, and with two distinct interpretations; here Pr says it is given as an answer to the question 'what happens to the sādhaka if he fails?', and his delusion is the thought 'these are Tathāgatas, I am the natural self'; that is to say, if the sādhaka feels a sense of duality his purpose will not be accomplished. (86b).

7 'uniting the two truths'; 'all beings' are the sādhaka, sādhya and so on, or else the worldly and transcendent siddhis. (87a).

8 The Sanskrit, two Tibetan versions, and Pr are at variance over this line, hence the ambiguity of the translation. The meaning of 'impassioned' is 'not being detached from the three realms', and 'impassioned look' means 'arousing the thought by all beings in the three realms that these are our parents' (87b). The Vidyā Queen is Prajñāpāramitā. Samaya is Mahāvajradhara.

CHAPTER ELEVEN

I 'vajra wisdom' is the sādhaka, sometimes this term is used particularly of the yogin of Akṣobhya, the Vajra, but it is also interpreted as 'the sādhaka established in the samādhi of the process of realisation (niṣpannakrama)', i.e. identified with the Wisdom-being.

2 'Vajras' the first time is interpreted as the Four Goddesses, and the second time as Tathāgatas (89a).

3 The 'Vajra maṇḍala' is the sun, the 'bright maṇḍala' is the moon, and the 'Dharma maṇḍala' is the lotus (89b).

4. Pr elaborates this process: for the yogin of Vairocana,-- first visualsie the sun, moon and lotus maṇḍalas, which merge together into the bright (moon) maṇḍala; on top of this place the three syllables which are then transformed into a wheel, and this in turn is transformed into the samaya-being, Vairocana; in his heart visualise the wisdom-being, and in his heart the syllable OṂ, the samādhi-being (9Ia).

5 The expression 'three vajra kalpas' occurs frequently, sometimes interpreted simply as a period of time during which the effect of the practice will endure, and sometimes personified as Vajradhara, so that the meaning becomes 'remain as Vajradhara'; sometimes the wording is 'trikalpasamayam', where again the double interpretation is possible, 'samaya' meaning either 'time' or 'Samaya' as a deity. The plural verb is interpreted as singular ('tiṣṭheyuḥ tiṣṭhet').

6 The Samaya of Speech (Amitābha) is the samādhi-being; Pr has 'pañcakam' for 'prapañcakam', and says that that the three 'beings' are to be combined into one and by this method the Five Tathāgatas are piled together; T is closer to Pr, but 'mchog' probably corresponds to the Sanskrit 'pra-', which is found in all the MSS, although the word 'prapañcakam' has a quite different meaning ('manifestation', 'development',etc.).

(91b-92a)

7 Here 'Vajras' refers to the Family of Akṣobhya, who is their Jina; his 'dwelling' is the mahāmudrā form (92a).

8 'wisdom' is interpreted as 'the moving and unmoving', and its maṇḍala is the three worlds; the yogin 'makes all beings unsubstantial' by placing KHAṂ, the mantra of space, on their bodies; he becomes invisible to the Buddhas because he is identical with them (92b-93a).

9 From T, but all S read HŪṂ and Pr has HAḤ ; it is called 'a section of prāṇāyāma' and means 'inexpressible' (93b).

IO The Buddha-perceptions are 'the divine eye and so on', see Chapter I2, ślokas 55-59; these do not in fact correspond to the five senses, but they are interpreted as such in the following verses (ślokas 25-34): 'Wisdom OṂ' is the seed-syllable which produces Vajrapāṇi, symbolising the sense of hearing; 'Jewel OṂ' is Ākāśagarbha, the sense of smell; 'Dharma OṂ' is Lokeśvara, the sense of taste; 'Samaya OṂ' is Sarvanivaraṇaviskambhin, the sense of touch; and 'OṂ of the Three Bodies' is Vairocana (here the Buddha is named instead of the Bodhisattva), the sense of sight. (94b-97a).

II Here T has 'dpag med' (Amita) instead of 'ketu'; this appears to have been taken from the commentary, which speaks of him as 'existing in many world-realms' -- the Sanskrit 'aneka' ('many') is translated into Tibetan as 'dpag tu med pa' ('limitless'), then explained in the Tibetan version as meaning Ratnaketu; D however has 'rdo rje gsum gyi tog'. In all these verses the names of the Buddhas are interpreted as Mahāvajradhara, and 'the Three Vajra Samayas' as the appropriate sense-object in its threefold aspect (see Ch.7), experienced in a divine or transcendent form. (95a-b).

I2 'five-pointed vajra' means the five sense-organs, and 'five places' the sense-objects (98a).

13 Here the mantra is the wisdom-being, and consciousness (vijñāna), or mind (citta, vajra), is the samādhi-being, 'like a drop' and 'having the nature of the three worlds' (98b).

14 'suppression' is equivalent to dhāraṇā, the fourth stage of the six stages of yoga, in which certain signs (nimitta) appear (these are described in the Uttaratantra), associated with the Light (prabhāsvara). (99a).

15 Mahāvajradhara, who 'thinks of ('kalpayati', 'rtog pa') or creates the aim of the world with his body, speech and mind' (99b).

CHAPTER TWELVE

1 Pr: 'visualise Mañjuvajra not only in your own body, speech and mind, but also with emanations into the body,speech and mind of the three worlds' (100b).

2 Here the MSS read 'siddhātmā' ('perfected'); Pr has 'śuddhātmā' -- 'because of the body being like an illusion' ('mayopamadehatvāt'); the 'brilliant light' comes from the wisdom-body, and the 'adornments' are the thirty-two marks of a 'Great Man' or Buddha. (101a).

3 The 'three metals' are gold, silver and copper, interpreted as the 'three lights' (ābhāsatraya); the 'five sacred substances' ('viṇmūtra-') are the five objects and organs of sense; the 'Three Vajras' means the mind, and 'mouth' is the Light (101a).

4 From the Sanskrit; here the Tibetan has no equivalent to 'tasya', and would mean 'so many women will become full of virtues'.

5 Pr interprets '-ātmā' as plural, and has 'sthāpayanti' for 'saṃsthāpayati': the 'pure ones' are the Buddhas of the Lotus Family in the form of means (upāya), and 'supreme worship'is the Goddesses in the form of wisdom (prājñā), -- these

masses of 'mantras' and 'mudrās' consecrate the sādhaka with the nature of his own Lord ('svādhipatitvena sādhakam abhiṣiñcantīti'). (I02a).

6 Vairocana.

7 The double-vajra maṇḍala.

8 The Goddesses, and in the next verse, the Yakṣiṇīs.

9 'Mahāvajradhara, who gives birth to the forms of Vairocana and so on'; the expression 'sarvākāravaropetam' occurs frequently, and indicates that the deity in question is conceived as the totality of the five aspects of Buddhahood. (I04b).

IO These terms are elaborated in the Uttaratantra, and are dealt with at great length in Pr; they constitute the means (upāya) to enlightenment. Sevā (meaning 'service', 'worship') is of two kinds: ordinary (sāmānya) and supreme (uttama); ordinary sevā is the visualisation process known as the 'four vajras', and supreme sevā is the yoga of six stages (ṣaḍaṅga), which is also called 'nectar of wisdom'; Pr describes sevā as 'the purified form of the deity', 'contemplation of the Void' and 'contemplation of the enlightenment-mind'. Upasādhana is a continuation of this process, the visualisation of the deity in the yogin's heart, described in the previous Chapter, and its worship; sādhana is the creation of the wisdom and samādhi-beings, it is performed with the enjoyment of all the senses, with the practice of haṭhayoga, with the four Acts and all the other rituals described in the Tantra, and it results in the attainment of the Vajra Body, Speech and Mind; mahāsādhana is the final consecration, peace, the accomplishment of the aim of others. (I08b-II3a).

II Following Pr, which has 'sevā' as subject and reads 'kartavyā', although T translates as though sevā is part of a compound (D is like Pr, see Appendix); there is little difference in the sense.

I2 Here 'the four times' is interpreted as the Four Goddesses, and their 'practice' is 'delighting them with embraces and so on'; 'in the five places' means 'combined with the sense-objects of form and so on' (II3b).

I3 Vajra Samaya is Mahāvajradhara. These three different periods of time are for yogins of strong, medium and weak powers (II3b).

I4 The MSS show considerable confusion in the following verses; some older versions must have contained a śloka giving the result of the vows ('... they grant him their blessing.'), and this is translated in the Tibetan, however the reading I have adopted is according to Pr, PK, and also D (see Appendix), and it is the version which emerges most clearly from the manuscripts available to me. (II4a-b).

I5 Here the interpretation is: if, through not obtaining instruction, the yogin of Vairocana, Amitābha or Akṣobhya thinks of these blessings of Body, Speech and Mind as separate, he will become far from the process of realisation. (II5a).

CHAPTER THIRTEEN

I 'non-dual wisdom' ('jñānavajram advayajñānam'). Several expressions in the following verses are interpreted as meaning the non-duality of the two truths.

2 Following the Sanskrit order; the Tibetan transfers its translation of 'bhāṣasva bhagavan', which appears to refer only to śloka 5, to the end of śloka 8, thus displacing a half-line in each verse.

3 'all mantras' are 'the serpents and so on', and their 'meaning' is 'the three syllables': the sense seems to be that all mantras are in essence the Three Vajras -- OṂ ĀḤ HŪṂ; 'mantra-placing' (nyāsa) is the visualisation of these mantras in body, speech and mind, which are the 'three divisions', all contained in Vajradhara. (II7a).

4 The sādhaka 'established in the samādhi of the stage of realisation'; 'supreme worship' is 'the worship of the Body, Speech and Mind of all the Buddhas in the three worlds'. (II7b).

5 'the steady Vajra' is interpreted as the Vajra essence of Akṣobhya, the yogin should 'search into the real nature of mind' (II8a-b).

6 Here 'maṇḍala' means the yogin's body and 'vajra' his tongue (II8b). (See Appendix for D which is better.)

7 'Neuter' is explained as 'non-substantial', it is in the centre because it the essence or heart of the Tathāgatas (II9a); it should be noted that just as delusion (moha) is defined as a mixture of aversion and attraction, so the concept of neuter embraces the qualities of both male and female, not the absence of both but their union.

8 'passion' is qualified by the quotation of a half-verse which appears in the Hevajra Tantra (HV I,viii,35): 'neither passion nor the absence of passion nor a middle state' ('na rāgo na virāgaś ca madhyamā nopalabhyate'); and its 'meaning' is interpreted as 'understanding it as it is'. (II9b).

9 Again the process of visualising the three sattvas: in the heart of the sādhaka identified with the Samaya-being is the Wisdom-being, and in his heart the appropriate symbol (wheel etc.) resting on its maṇḍala, then at the centre of that is the mantra or Samādhi-being; these visualisations are preparatory to performing various rituals, and the 'meaning' of the mantras refers to the actions they each accomplish. (i20b-I2Ia).

IO 'twofold' refers to the two stages, that of creation and that of realisation; 'emation and withdrawal' belong to the stage of creation. (I2Ia-b).

I1 Following S and Pr, although T reverses the objective and instrumental, but D confirms this interpretation (see Appendix).

I2 The mantra is the Samādhi-being, their meanings are the Acts which follow: here the deities and maṇḍalas do not conform to the usual scheme in the case of prosperity and subjugation; for prosperity, Pr reads 'vairocanapadam' in place of 'padmavajriṇaḥ' and interprets it as meaning Ratnaketu, while for subjugation it has 'padmavajriṇaḥ' which is normal. (I22a).

I3 Following T. The Sanskrit 'saṃpuṭa' is problematic; it occurs several times in descriptions of rituals in the Commentary and in the text itself, and seems to represent the object (sādhya), possibly in the form of two diagrams or images (yantra) joined together, or else as a covered vessel; here it clearly stands for the 'enemy'. Unfortunately the photographed Pr is almost illegible here, and the Tibetan version does not exactly follow it, but there appear to be two separate stages: firstly visualising the enemy killing other sentient beings who are to be regarded as potential Buddhas (Pr has 'ripuṇā' or possibly 'ripūṇāṃ', which may be meant as a variant to 'saṃpuṭa'), and then destroying the enemy by the ritual of separating the saṃpuṭa (T: kha sbyar dbye ba). (I22b) Also see note 23, and Ch.I4 śloka 25.

I4 Following T, but see Appendix for D which is closer to S. The Commentary is again almost illegible, but seems to give a combination of both versions; as it stands, S does not make much sense. (I23b-I24a).

I5 Following T, which suggests a Sanskrit reading 'śṛṇvantu sarvabuddhā mā(ṃ)'..., Pr however has'-ātmā' which is interpreted as plural; 'sphārayāmi' is interpreted not in the usual

way ('send out emanations') for which the Tibetan would be 'spro ba', but as 'cūrṇīkaromi' ('pulverise'). (I24b).

I6 Pr: 'the wrathful deities in the upper region'; this is the ninth of the ten directions, containing eight Uṣṇīṣa deities corresponding to the eight directions on the horizontal plane. See ślokas I56-I58. These deities are described in IBI pp.299-302.

I7 'Dharma Body' is here interpreted as the yogin's own purified form, which is the unity of the Three Bodies, and this is then visualised as the basis for the following meditation in which the mind ('the Wisdom-being'), body ('the dwelling') and speech ('the mantra-syllable') are seen to be simply appearances of Mind, like an illusion. (I26a).

I8 In all these rituals the yogin must identify himself with Vajrasattva, who is then transformed into the particular deity to be invoked for the action. Pr interprets 'the Buddhas' as the five elements, from amongst which the maṇḍala of water is to be used in this case; 'with both feet together' means realising the unity of the two truths; 'on the enemy's head'-- literally 'on his head': here and in the following passages 'he' refers to the object of the ritual (sādhya), whether he is to be killed, attracted, cured etc. (I26a-b).

I9 The maṇḍala of water, for the peaceful Acts.

20 Pr: 'This combines the two meditations of Ratnasaṃbhava and Amitābha.' Rantasaṃbhava has the earth maṇḍala, and his Consort Māmakī is the colour of the yellow Jewel; Amitābha's fire maṇḍala should also be visualised, and his Consort Pāṇḍarā is the colour of the red Wishing-jem (although the Wishing-jem often in fact refers to Ratnasaṃbhava). ((I29b).

2I The maṇḍala of air, marked with a vajra ('vajralakṣitaṃ). In it one places Khavajra, who is Akṣobhya, and he who is preceded by Dharma, or Amitābha,-- i.e. Amoghasiddhi (I30a-b).

22 This line is similar to Ch. 6 śloka 24, but here Pr interprets 'coditaḥ' as 'ca uditaḥ'; it is not clear which verb 'darśanenaiva' qualifies. (I30b).

23 Pr has 'ripuṃ' for 'ripavaḥ'; the nominative may perhaps be explained by the demand of the metre and by its proximity to the nominative in the next line ('apakārī'), which is interpreted as 'thinking "he is a killer of all the Buddhas, all beings"' ('sarvabuddhānāṃ sarvasattvānāṃ so'pakārīti dhyātvā'). Pr says the enemy is to be visualised 'udghātitasaṃpuṭaṃ' (T: 'dgra boḥi kha sbyar phye bar bsgom mo'), see note I3. (I3Ia).

24 Māmakī is called 'Eye of Vajra Space' in S, but 'Space-born Eye' in T, while Pāṇḍarā is called 'Eye of Vajra Speech' in S and 'Water-born Eye' in T (which suggests readings of 'khaja-' and 'abja-'); Space in either case is Akṣobhya, and 'water-born' can mean lotus, which, like speech, represents Amitābha. S gives the colours of their faces in the wrong order. Tārā is here called Vidyā; I have given all four their most usual names because of the confusion between S and T. (I32a).

25 Pr: 'the Buddha' is Mahāvajradhara, and the maṇḍalas in these visualisations are interpreted as the 'three lights' (ābhāsatrayam), the 'three knowledges', the 'three voids', the basis of the stage of realisation.

26 This refers to Māmakī (Khavajrā) in her double function as Consort of Akṣobhya (Space) and of Ratnasaṃbhava (Jewel). (I33b).

27 Pr: 'the maṇḍala of the attainment of wisdom and means'.

28 The sādhaka; in this and the following passages the Sanskrit MSS show no consistency in their singular and plural terminations, so I have followed the Tibetan (even Pr disregards such distinctions, and has, for instance 'sādhakaḥ ... nandanti').

29 This line does not occur in S.

30 Here the Uṣṇīṣa deities are personified in one collective deity, called 'Circle of Vidyās', which Pr explains as comprising all the worldly siddhis; this deity appears in verse 107 as Ekākṣara or Mahā-Uṣṇīṣa. (135a).

31 'suppression': see Chapter II note 14; here however it is interpreted as the rituals of killing and so on, by means of which the condition of suppression is brought about, through the samādhis of the wrathful deities; the true meaning (nītārtha) is that the skandhas (the Buddhas) are immersed in the absolute truth. (135b-136a).

CHAPTER FOURTEEN

1 Pr: 'The Goddesses'. First is Locanā of the Tathāgata Family; the 'Vajra Buddha' (verse 1) is Vairocana. Second is Māmakī of the Vajra Family, who is also to be considered as the Goddess of the Jewel Family. Third is Pāṇḍaravāsinī of the Lotus Family; 'Dharma Body' here refers to Amitābha. Fourth is Tārā of the Samaya Family, 'Samaya-beings' also used in an unusual way; 'Vajra Body' (verse 7) is interpreted here as Amoghasiddhi. (137a-139a).

2 Pr: Hayagrīva, because he is born from Amitābha, the Lotus (143a).

3 The origin of all poison, which was produced from the churning of the ocean by the gods and demons and was then swallowed by Śiva; its colour is blue.

4 Here Pr explains 'saṃpuṭakāyena saṃpuṭayantreṇa ...' and describes the ritual as follows: draw the image of the sādhya with yellow pigment on a leaf, write his name on it, then cover it with another 'yantra' and tread on it with your foot marked with a vajra hook, reciting the mantra. (148b). Also see Chapter 13 śloka 44, note 13.

5 According to Pr's interpretation, although the compound '-padākrāntam' usually has the object rather than the subject as its first member: 'Vajrasattva' is the yogin's wisdom-being, his feet are the rays of light which stream out and encircle the wisdom-being of the object (sādhya), the 'Lord of all Tathāgatas', who is then drawn in with the hook and bound with the noose. The ritual of capturing as described a little later in the Commentary, as with most of the other rituals in this Chapter, involves treading on the image of the sādhya, which is generally drawn on a skull; presumably the above interpretation is the symbolic meaning of the action rather than of the actual words. (I49a).

6 Both Ekajaṭā and Bhṛkuṭī are generally regarded as emanations of Amitābha, and are so described in SM and IBI, but here Pr interprets 'Speech' as Amoghasiddhi; I have gone against the majority of the texts and followed B and D (see Appendix) in omitting the name of Aparājita, since there seems to be no reason whatever for connecting him with the goddess Ekajaṭā. (I5Ia).

7 This line does not appear in either Tibetan version.

8 'the Mothers' are named as the Goddesses Brāhmaṇī, Vaiṣṇavī, Rudrāṇī, Indrāṇī, Kauberī, Vārāhī and Cāmuṇḍī.

9 Tibetan 'tsham ṅam' is an unusual word, and in the Peking blockprint looks like 'tsham dam'; approximations to both appear in the dictionaries, with various and sometimes contradictory meanings, the most likely are Das: 'tshom rṅams' -- 'wrathful attitude', and the Tibetan/Chinese Dictionary: 'tsham rṅams -- ḥjigs staṅs ḥjigs par byed paḥi gźi'; the corresponding Sanskrit 'ākṣepa' has a wide range of meanings; Pr interprets it in the three relevant passages as 'cutting off', 'suppressing' and 'removing'.

10 According to Pr; in the familiar expression '-padā-krāntam', 'pada' is here taken to mean 'place' or 'dwelling', i.e. the sādhya's body, speech and mind centres in verses 66, 68 and 70 respectively. The first lines of these three verses are interpreted as the ritual of sexual union, in which the whole action takes place, but they could also be understood as gestures or positions of the hands in which the dagger is held. (155b-157a).

CHAPTER FIFTEEN

1 Here I have translated 'sādhayet' as 'perform the practice', as such a generalised expression may include the implication of a successful result, its usual meaning, although Pr interprets it more narrowly as 'instruct' the mudrā; 'special' translates 'viśeṣataḥ', which generally in this text refers to the distinction between the practices of the different Families. I have simplified the epithets of the mudrā, -- in verses 2 and 7 'mahātmanaḥ' appears to refer to her father rather than to her, it is interpreted as 'having the virtues of faith etc.'; 'every quality' means auspicious physical qualities, and 'every adornment' means the skills of love. (158a-b).

2 This passage refers to the stage of realisation, while the previous instructions were for the stage of creation; 'Dharma' is interpreted as the yoga of realisation ('niṣpanna-yoga') and 'Vajra' indicates its indestructibility; Pr explains the ritual as the union of Wisdom and Means, the disappearance of ignorance, and the realisation of the four Voids, symbolised by the four castes; 'the secret' is Mahāvajradhara. (160a).

3 'storms', consisting of 'wind, thunder and lightning, hailstones and so on', caused by the serpents and other obstructing deities; the gesture of the 'fang' is directed particularly

against serpents; 'the Enemy of Evil' is Hayagrīva; 'Buddhas and Bodhisattvas' are the yogin's mantras and other people's mantras, which have caused the obstructions. (I63b).

4 'the four places of Locanā and so on'; the yogin himself is in the centre as Mahāvajradhara; 'the lotus' is the lotus of his heart. This whole practice belongs to the stage of realisation. (I64a).

5 The siddhi of invisibility, which has been mentioned before and is treated more fully here, is interpreted as 'abandoning the natural self'; the Bodhisattva Mañjuśrī is particularly associated with this siddhi. ((I64b).

6 From Pr ('śarāvasaṃpuṭe kapālasaṃpuṭe'); in śloka 40 however, 'saṃpuṭa' is translated by Tibetan 'sbyor ba', here meaning sexual union, and I have translated with a combination of both, in accordance with Pr's explanation; only fragments of the ritual are given in each verse of the text: in each case the pill should be mixed with the five nectars, kept in the skull, and put into the yogin's mouth after union with the mudrā. (I65a-b).

7 'Vajra of Beings' is interpreted as Akṣobhya, and 'Enlightenment of the Buddha' as Vairocana; this passage refers to the moment of consecration when the sādhaka is pervaded with bliss. (I67a).

8 'the Work of Speech' is Amitābha (I68a).

9 This is the process by which a deity enters into the yogin, who is describes as the 'vessel'; according to Pr, it is preceded by meditation to purify the vessel, then 'arousing' is described as 'flying up, trembling and moving'; 'fixation' is 'a fixed state, like a post, with steady nature, after having abandoned the natural self'; 'great divinity' is when the deity has entered the vessel, and 'the noble stage' is

'expounding the truth of transcendence and so on'. I have translated 'noble stage' from the S 'āryabhauma', although T has 'ḥphags las', and Pr 'āryapatha' and 'ḥphags lam', D however has 'ḥphags paḥi sa'. (I68b).

I0 T leaves out the 'hundred', probably having read 'japa' for 'śata', but it is retained in Pr and D.

II According to Pr, the mantra containing the poison will rise up from between the feet where it was deposited in the previous action, enter the body and ascend through the four lower centres (padma) to the throat, from where it is vomited. (I75a).(See Appendix for D, which is closer to S.)

I2 Sickness caused by faults (doṣa) or by magic acts.

I3 The 'two ways' are with signs (nimitta) and without signs; 'Buddhas' are interpreted as the sādhakas who practise mantra, and 'Bodhisattvas' as those who are 'intent on the innermost self' ('adhyātmaparāyanāḥ'). (I77b).

I4 In this śloka the Tibetan and Sanskrit show slight differences (also see Appendix for D), but the meaning is not much affected; Pr has a combination of both. 'Contemplation' ('nidhyapti') is explained as examining and understanding the nature of mind at the time of dreaming, and thus attaining the realisation that the dharmas do not exist outside the mind. (I79a).

I5 This sentence is omitted in T. There are several other minor omissions and differences in the prose passage, most of which are closer to the Sanskrit in D.

CHAPTER SIXTEEN

I S reads 'rdo rje' ('vajra') for 'maṇḍala' in verses I and 7. In these two maṇḍalas, of Body and of Speech, the place at the centre is occupied by the teacher with his mudrā.

2 'mantra-being' is interpreted as 'one who is intent on mantra', and the Sanskrit Pr adds 'who is attached to dualistic knowledge', but this is omitted in the Tibetan version; presumably this refers to yogins practising the stage of creation, for whom, the Commentary goes on to say, the following instructions are intended. 'Samaya' here is the mudrā, and 'making the deities descend' means that the yogin places his mudrā in front of him and consecrates her as the Goddess of his Family. The method of 'descent' was described in the previous Chapter. (I86a).

3 Here, and also in verse 29, T has 'byin rlob' -- 'blessing' for S 'sāṃnidhyam' -- 'presence'; see Appendix for D, which is closer to the Sanskrit. Pr interprets 'they' as the Buddhas and Bodhisattvas, and 'the secret' as the maṇḍala. (I86b-I87a).

4 This is Nisumbha.

5 'Samaya' is interpreted as the vajra or purified aspect of the spheres of sense, by means of which the yogin worships the 'Three Vajras', the Buddhas of past, present and future. (I87a).

6 Combining both S and T (neither appears in Pr); they are interpreted as the five objects of the senses. (i87b).

7 Pr: 'without the mudrā'.

8 Pr explains that this is in order to protect the mantras, which are the deities in the maṇḍala, from evils arising from the five elements; S 'samaya', T 'dam tshig', seems to stand for 'citta'/'thugs': see notes on the S variants, the version chosen is that of Pr and is confirmed by T, but the Tibetan Pr and D have both 'thugs' and 'dam tshig'. (I88a-b).

9 Following T (see also note 3 to verse I9); Pr gives

a quite different interpretation, with 'kṛte na' instead of 'kṛtena': 'if this is done, the Sons .... will not come near the wise Vajrasattva', 'Vajrasattva' being the yogin and the 'Sons' the evil forces referred to in the previous sentence; the Tibetan Pr follows the Sanskrit exactly, disregarding the Tibetan text ('de ltar byas pa ni ... ñe bar mi ḥgyur te ...') (I88b).

I0 Interpreted as follows: excrement is rice (annam/zas), urine is spices (vyañjanam/tshod ma), meat is ordinary food (bhakṣyam/bzaḥ ba), and oil is wine (surā/chaṅ). (I89a).

II Pr: the meaning is that the teacher should strike the Tathāgatas with the bodhicitta-seed resulting from his union with his mudrā, in order to make them bestow consecration on the disciple. (I90a).

I2 'Locanā and so on' (I90a).

I3 From T; S has 'vajra yoga' and Pr 'vajra master' ('vajrādhipo vajrācāryaḥ'). (I9Ib).

I4 'the four elements, earth and so on' (I9Ib).

I5 This time interpreted as 'a lotus plate' ('padma-bhāṇḍe'); 'viṇmūtram' stands for the five nectars and 'mahā-māṃsam' for the five meats, these are made into pills and kept in the plate or bowl, to be eaten one by one each day. See also Chapter I5, śloka 39, note 6. (I92b-I93a).

I6 Pr explains these 'messengers' as the equivalents of yakṣas (T gnod sbyin), the aspects of the Wrathful Deities which carry out the yogin's commands. In the verses which follow (55-56) the visualisations refer to these aspects, i.e.: Akṣobhya and Vajrapāṇi (his wrathful aspect) mean Nisumbha (his messenger aspect), Amitābha and Padmapāṇi mean Hayagrīva, and Vairocana and Aparājita mean Yamāntaka. (I93a-b).

I7 Pr interprets 'sufferings' as the three Tathāgatas,

'because they are afflicted by the sufferings of delivering the world', and the 'shining ones' are the messengers, their own wrathful aspects, who must be aroused to grant siddhi to the yogin. The S alternative '-duḥkha-' seems closer to the Tibetan however, and may be preferable. (I93b-I94a).

I8 From S; of the Tibetan, N has 'ĀṂḤ' and the others 'ĀḤ'.

I9 From Pr; confused in the Sanskrit manuscripts, even in the Commentary the distinction between the sādhaka, his object and the deity is unclear; 'bāla' is interpreted as 'young', an epithet of Mañjuśrī, but the variant 'bālabuddhiṃ' could apply to the victim in the sense of 'ignorant' and would fit the Tibetan equally well. (I95b-I96a).

20 Pr: this is a ritual for teaching vinaya by showing the Buddha maṇḍala to the sinner who is to be converted; Pr also interprets the Three Vajras as the sinners ('sādhya-bhūtān duṣṭān'). (I96a-b).

2I Combining S and T in accordance with Pr, which explains the 'work' as the consecration of body, speech and mind. (I99a).

22 From S; T has 'like the light of Mañjuśrī' (see Appendix for D which agrees with S); Here, according to Pr, Vajradhara does not mean the supreme Buddha, but one who has power over the vajra-ḍākinīs; two types of siddhi are distinguished: 'invisibility', or the realisation of non-substantiality, is defined as the vajra-ḍākinīs, also connected with the siddhis of body, speech and mind in the previous verse, and the 'Yakṣa King' is defined as the worldly ḍākinīs, or the worldly or lower siddhis, which is also a definition of 'vidyā', therefore one who has power over them is a 'vidyā-dhara'. (I99b).

23 Pr: 'not only with meditation, but with costumes ('nepathya') also' (200a).

24 According to Pr this means the internal Wisdom mudrā, who is Vajradhātvīśvarī, in the yogin's heart. (20Ia).

25 Pr explains 'hetranscends' as 'he overcomes the human condition', and then has 'naśyati' -- 'he dies' -- for 'nāśam', but this does not appear in any MS; 'akśara' is interpreted as 'immortal' although T has 'yi ge' -- 'syllable': the translation is a compromise attempting to resolve these differences. (Pr: 'trivajrātmā yogī atikramet mānuṣyabhāvam abhibhavati / naśyatīti / nāśaṃ prākṛtaṃ śarīraṃ tat parāvṛttya / vajravad abhedyam akṣaram avinaśyaṃ bhavati /') (20Ia-b).

CHAPTER SEVENTEEN

I 'the vajra secret' is the four sacred laws ('samaya-catuṣṭayam', 'vajracatuṣṭayam') of killing, etc. (202b).

2 These are 'killing living beings, taking what is not given, and going with the wives of others' (205b).

3 This is 'lying, harsh and rough speech'; Pr adds 'anutiṣṭhet' to complete the meaning of the first line; the 'maṇḍala of the three worlds' is Mahāvajradhara's maṇḍala, the light or the void. (205b).

4 This is 'the work of mind' ('cittakriyā'): greed or longing, wishing harm, and wrong thoughts; as in the two previous verses, it is purified by identification with the void. Pr reads '-dhīḥ' for '-dhṛk', but in any case 'vajra' is sometimes interpreted as 'mind'. (206a).

5 'combined': Pr explains 'one should not worship with body and so on united into one; worship with body, speech, or body and speech is correct, but if one worships with body or speech together with mind the desired siddhi will be lost.' All MSS have 'na' at the beginning of the śloka, which Pr also

quotes but follows with an optative ('na praṇamet'); the correct meaning seems to be conveyed by the Tibetan. (206a)

6 This refers to the flow of nectar (amṛta) which culminates sādhana, and is to be performed 'for the well-being of the sādhaka's body, speech and mind'; hare 'Samaya' is interpreted as 'the ills that accompany ('samāyeti') the body from birth ('trivajraṃ śarīram')'. (207b).

7 'consecration' is added in Pr ('adhiṣṭhānam ... kāryam'); the purpose of this 'first action' is to see all one's activities of body, speech and mind as sacred. (208a).

8 Pr: the Teacher ('mahāvajrātmā deśakaḥ') (209b).

9 'the three vajra samayas' are interpreted as the actions of body, speech and mind, while 'all the Samayas' are the women with the nature of Vairocana and so on. (214a)

10 The maṇḍala is the sādhaka's own body; the 'threefold essence' means the three mantras just given . In this ritual, according to Pr, the rays of light are made to fall onto the victim's heart and draw out his blood. (219a-b).

11 From Pr, which interprets 'na' as 'yadyevaṃ na kuryāt' -- 'if he should not act thus'. See Appendix for D. (221a).

12 This 'ointment' ('añjana') is the black substance which forms when a wick is burnt in oil; Pr says it is so called 'because it is reliable in subjugation and so on'. (223a)

13 In the passages introducing the first two songs, the Sanskrit gives Māmakī as the first of the Four Goddesses and Locānā as the second, while the Tibetan gives no name in the first case and Māmakī in the second, and Pr has first Locanā then Māmakī; I could not feel justified in changing the Sanskrit to such a great extent, as all the MSS are in agreement, but for the translation have followed the commentary. The third and fourth songs are those of Pāṇḍarā and Samaya-Tārā.

SANSKRIT AND TIBETAN TEXTS

CHAPTER ONE

OṂ namaḥ śrīvajrasattvāya/

evaṃ mayā śrutam ekasmin samaye bhagavān sarvatathāgata-kāyavākcittahṛdayavajrayoṣidbhageṣu vijahāra / anabhilāpyānabhilāpyabuddhakṣetrasumeruparamāṇurajaḥsamair bodhisattvair mahāsattvair / tadyathā / samayavajreṇa ca[I] bodhisattvena mahāsattvena / kāyavajreṇa ca bodhisattvena mahāsattvena / vāgvajreṇa ca bodhisattvena mahāsattvena / cittavajreṇa ca bodhisattvena mahāsattvena / samādhivajreṇa ca bodhisattvena mahāsattvena / ja[2]yavajreṇa ca bodhisattvena mahāsattvena / pṛthivīvajreṇa ca bodhisattvena mahāsattvena / [3]abvajreṇa ca bodhisattvena mahāsattvena / tejovajreṇa ca bodhisattvena mahāsattvena / vāyuvajreṇa ca bodhisattvena mahāsattvena / ākāśavajreṇa ca bodhisattvena mahāsattvena / rūpavajreṇa ca bodhisattvena mahāsattvena / śabdavajreṇa ca bodhisattvena mahāsattvena / gandhavajreṇa ca bodhisattvena mahāsattvena / rasavajreṇa ca bodhisattvena mahāsattvena / [4]spraṣṭavyavajreṇa ca bodhisattvena mahāsattvena / dharmadhātuvajreṇa ca bodhisattvena mahāsattvena / evaṃ pramukhair anabhilāpyānabhilāpyair buddhakṣetrasumeruparamāṇurajaḥsamair bodhisattvair mahāsattvair ākāśa-

CHAPTER ONE

rgya gar skad du/śrī guhya samādza mahā tantra rādza nāma/
bod skad du/dpal gsaṅ ba ḥdus pa źes bya ba rgyud kyi rgyal
po chen po/

dpal rdo rje sems dpaḥ la phyag ḥtshal lo/

ḥdi skad bdag gis thos pa dus gcig na/bcom ldan ḥdas de bźin
gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi sñiṅ po rdo
rje btsun moḥi bhaga la bźugs so/brjod kyis mi laṅ baḥi yaṅ
brjod kyis mi laṅ baḥi saṅs rgyas kyi źiṅ gi rdul phra rab
sñed kyi byaṅ chub sems dpaḥ sems dpaḥ chen po la/ḥdi lta ste/
byaṅ chub sems dpaḥ sems dpaḥ chen po dam tshig rdo rje daṅ/
byaṅ chub sems dpaḥ sems dpaḥ chen po sku rdo rje daṅ/byaṅ chub
sems dpaḥ sems dpaḥ chen po gsuṅ rdo rje daṅ/byaṅ chub sems
dpaḥ sems dpaḥ chen po thugs rdo rje daṅ/byaṅ chub sems dpaḥ sems dpaḥ
chen po tiṅ ṅe ḥdzin rdo rje daṅ/byaṅ chub sems dpaḥ sems dpaḥ
chen po rgyal ba rdo rje daṅ/byaṅ chub sems dpaḥ sems dpaḥ chen
po sa rdo rje daṅ/byaṅ chub sems dpaḥ sems dpaḥ chen po chu
rdo rje daṅ/byaṅ chub sems dpaḥ sems dpaḥ chen po me rdo rje
daṅ/byaṅ chub sems dpaḥ sems dpaḥ chen po rluṅ rdo rje daṅ/byaṅ
chub sems dpaḥ sems dpaḥ chen po nam mkhaḥ rdo rje daṅ/byaṅ
chub sems dpaḥ sems dpaḥ chen po gzugs rdo rje daṅ/byaṅ chub
sems dpaḥ sems dpaḥ chen po sgra rdo rje daṅ/byaṅ chub sems
dpaḥ sems dpaḥ chen po dri rdo rje daṅ/byaṅ chub sems dpaḥ sems
dpaḥ chen po ro rdo rje daṅ/byaṅ chub sems dpaḥ sems dpaḥ chen
po reg bya rdo rje daṅ/byaṅ chub sems dpaḥ sems dpaḥ chen po chos
kyi dbyiṅs kyi ṅo bo ñid rdo rje daṅ/de dag la soga paḥi byaṅ
chub sems dpaḥ sems dpaḥ chen po brjod kyis mi laṅ baḥi yaṅ brjod

dhātusamākhyātaiś ca tathāgataiḥ /tadyathā / akṣobhya-
vajreṇa ca tathāgatena / vairocanavajreṇa ca tathā-
gatena / ratnaketuvajreṇa ca tathāgatena / amitābha-
vajreṇa ca tathāgatena / amoghavajreṇa ca tathāgatena /
evaṃ pramukhaiḥ sarvākāśadhātusamākhyātaiś ca tathā-
gatais tadyathāpi nāma tilabimbam iva paripūrṇaḥ
sarvākāśadhātuḥ saṃdṛśyate sma /

atha bhagavān mahāvairocanavajras tathāgataḥ sarvatathā-
gatamahārāganayaṃ nāma samādhiṃ samāpannaḥ / taṃ sarva-
tathāgatavyūhaṃ svakāyavākcittavajreṣu praveśayām āsa /
atha te sarvatathāgatā bhagavataḥ sarvatathāgatakāyavāk-
cittavajrādhipateḥ paritoṣaṇārthaṃ svabimbāni strī-
bimbāny abhinirmāya bhagavato mahāvairocanasya kāyād
abhiniṣkrāntā abhūvan / tatra ke cit buddhalocanākāreṇa /
ke cit māmakyākāreṇa / ke cit pāṇḍaravāsinyākāreṇa / ke
cit samayatārākāreṇa saṃsthitā abhūvan / tatra ke cit
rūpasvabhāvākāreṇa / ke cit śabdasvabhāvākāreṇa / ke cit
gandhasvabhāvākāreṇa / ke cit rasasvabhāvākāreṇa / ke cit
sparśasvabhāvākāreṇa saṃsthitā abhūvan / atha khalu
akṣobhyas tathāgataḥ sarvatathāgatakāyavākcittahṛdaya-
vajrayoṣidbhageṣu virajaskaṃ caturasraṃ mahāsamaya-
maṇḍalam adhiṣṭhāpayām āsa /

kyis mi laṅ baḥi saṅs rgyas kyi źiṅ gi rdul phra rab sñed rnams daṅ/de bźin gśegs pa nam mkhaḥi dbyiṅs daṅ mñam pa la ḥdi lta ste/de bźin gśegs pa rdo rje mi bskyod pa daṅ/de bźin gśegs pa rdo rje rnam par snaṅ mdzad daṅ/de bźin gśegs pa rdo rje rin chen dpal daṅ/de bźin gśegs pa rdo rje ḥod dpag tu med pa daṅ/de bźin gśegs pa rdo rje gdon mi za ba daṅ/de dag la sogs pa nam mkhaḥi dbyiṅs thams cad daṅ mñam paḥi de bźin gśegs pa rnams daṅ/thabs gcig tu bźugs pa ni ḥdi lta ste/dper na til gyi gaṅ bu bźin du/de bźin gśegs pa thams cad kyis nam mkhaḥi dbyiṅs thams cad śin tu gaṅ bar snaṅ bar gyur to/

de nas bcom ldan ḥdas de bźin gśegs pa rdo rje rnam par snaṅ mdzad chen po/de bźin gśegs pa thams cad kyi ḥdod chags chen poḥi tshul źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/ de bźin gśegs paḥi bkod pa de dag thams cad ñid kyi sku la źugs par mdzad do/de nas de bźin gśegs pa de dag thams cad kyis/ bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi bdag po yoṅs su mñes par bya baḥi phyir/ñid kyi sku bud med kyi gzugs su mṅon par sprul nas/bcom ldan ḥdas rnam par snaṅ mdzad chen poḥi sku las mṅon par byuṅ bar gyur to/de la la la ni saṅs rgyas spyan lta bu/la la ni māmakī lta bu/la la ni gos dkar mo lta bu/la la ni dam tshig sgrol ma lta bu/la la ni gzugs kyi ṅo bo lta bu/la la ni sgraḥi ṅo bo lta bu/la la ni driḥi ṅo bo lta bu/la la ni roḥi ṅo bo lta bu/la la ni reg gi ṅo bo lta bu/der yaṅ dag par gnas par gyur to/de nas de bźin gśegs pa mi bskyod pas/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi sñiṅ po rdo rje btsun moḥi bhaga la dam tshig chen poḥi dkyil ḥkhor rdul med pa gru bźir byin gyis brlabs pa ni/

svacchaṃ[I] tatsvabhāvaṃ[I] nānārūpaṃ samantataḥ /
buddhameghasamākīrṇaṃ[2] sphuliṅgagahanākūlam[3] /
svacchādimaṇḍalair[4] yuktaṃ sarvatāthāgataṃ paraṃ // I

atha bhagavān sarvatathāgatakāyavākcittavajrādhipatiḥ sarvatathāgatamahāmaṇḍalamadhye[5] pratiṣṭhāpayām āsa / atha khalu akṣobhyas[6] tathāgataḥ / ratnaketus tathāgataḥ/ amitāyus tathāgataḥ / amoghasiddhis tathāgataḥ / vairocanas tathāgataḥ / bodhicittavajrasya tathāgatasya hṛdaye vijahāra /

atha bhagavān bodhicittavajras tathāgataḥ sarvatathāgatābhibhavanavajraṃ nāma samādhiṃ samāpannaḥ / samanantarasamāpannasya ca bhagavataḥ[7] sarvatathāgatādhipateḥ/ athāyaṃ sarvākāśadhātuḥ sarvatathāgatavajramayaḥ saṃsthito'bhūt / atha yāvantaḥ sarvākāśadhātusaṃsthitāḥ sarvasattvāḥ sarve[8] te vajrasattvādhiṣṭhānena sarvatathāgatasukhasaumanasyalābhino'bhūvan /

atha bhagavān bodhicittavajras tathāgataḥ sarvatathāgatakāyavākcittavajrasamayodbhavavajraṃ nāma samādhiṃ samāpadyemāṃ mahāvidyāpuruṣamūrtiṃ sarvatathāgatamantrādhiṣṭhānam[9] adhiṣṭhāpayām āsa / samanantarādhiṣṭhitamātre sa eva bhagavān bodhicittavajras tathāgatas trimukhākāreṇa sarvatathāgataiḥ saṃdṛśyate sma / atha[IO] akṣobhyapramukhāḥ sarvatathāgatā bhagavato[II] vairocanasya hṛdayād abhiniṣkramya idam udānam udānayām āsuḥ /

gsal ba de yi ṅo bo ñid / sna tshogs gzugs kyis kun tu rgyas / saṅs rgyas sprin gyis kun tu khyab/ḍod zer ḥphro ba maṅ po ḥkhrug/ gsal ba la sogs dkyil ḥkhor ldan/de bźin gśegs pa kun gyi gnas/ I

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi bdag po de/de bzin gśegs pa thams cad kyi dkyil ḥkhor chen poḥi dbus su bźag par gyur to/de nas de bźin gśegs pa mi bskyod pa daṅ/de bźin gśegs pa rin chen dpal daṅ/de bźin gśegs pa tshe dpag tu med pa daṅ/de bźin gśegs pa gdon mi za bar grub pa daṅ/de bźin gśegs pa rnam par snaṅ mdzad rnams/de bźin gśegs pa byaṅ chub kyi sems rdo rjeḥi thugs la źugs so/de nas bcom ldan ḥdas de bźin gśegs pa byaṅ chub kyi sems rdo rje/de bźin gśegs pa thams cad zil gyis snon pa rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs so/bcom ldan ḥdas de bźin gśegs pa thams cad kyi bdag po sñoms par źugs ma thag tu/de nas nam mkhaḥi dbyiṅs ḥdi thams cad de bźin gśegs pa thams cad kyi rdo rjeḥi ṅo bor gnas par gyur to/de nas nam mkhaḥi dbyiṅs thams cad na gnas paḥi sems can ji sñed pa de dag thams cad rdo rjeḥi sems dpaḥi byin gyis brlabs kyis/de bźin gśegs pa thams cad kyi bde ba daṅ yid bde ba thob par gyur to/de nas bcom ldan ḥdas de bźin gśegs pa byaṅ chub kyi sems rdo rje/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rje dam tshig ḥbyuṅ ba rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/ rig pa chen poḥi skyes buḥi gzugs ḥdi/de bźin gśegs pa thams cad kyi snags kyi byin gyis brlabs kyis byin gyis brlabs so/byin gyis brlabs ma thag tu/bcom ldan ḥdas byaṅ chub kyi sems rdo rje de bźin gśegs pa de ñid źal gsum pa lta bur/de bźin gśegs pa thams cad kyis gzigs par gyur to/de nas de bźin gśegs pa mi bskyod pa la sogs pa/bcom ldan ḥdas rnam par snaṅ mdzad kyi thugs kha nas byuṅ ste/ched du brjod pa ḥdi ched du brjod do/

aho hi sarvabuddhānāṃ bodhicittapravartanam /
sarvatāthāgataṃ guhyam apratarkyam anālayam[I] // 2

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgamya bhagavantaṃ[2] bodhicittavajraṃ sarvatathāgatapūjāspharaṇa-samayatattvaratnameghaiḥ saṃpūjya praṇipatyaivam āhuḥ /

bhāṣasva bhagavan tattvaṃ vajrasārasamuccayam /
sarvatāthāgataṃ guhyaṃ samājaṃ guhyasaṃbhavam // 3

atha bhagavān bodhicittavajras tathāgatas tān sarva-tathāgatān evam āha / sādhu sādhu bhagavantaḥ[3] sarva-tathāgatāḥ / kiṃ tu sarvatathāgatānām api saṃśayakaro' yaṃ kuto'nyeṣāṃ bodhisattvānām iti / atha bhagavantaḥ sarvatathāgatā āścaryaprāptā adbhutaprāptāḥ sarva-tathāgatasaṃśayachettāraṃ bhagavantaṃ sarvatathāgata-svāminaṃ papracchuḥ / yad bhagavān evaṃ guṇaviśiṣṭe' pi sarvatathāgataparṣadi sarvatathāgata[4]kāyavāk[5]citta-guhyaṃ nirdeṣṭuṃ notsahe[6]ta / tad bhagavān sarvatathā-dhiṣṭhānaṃ kṛtvā sarvatathāgatavajrasamayasaṃbhava-padaiḥ sukhasaumanasyānubhavanārthaṃ yāvat sarvatathā-gatajñānābhijñā[7]phalāvāptihetoḥ saṃprakāśayatv iti /

e maḥo saṅs rgyas thams cad kyi/byaṅ chub sems ni rab byuṅ ba/
de bźin gśegs pa kun gyi gsaṅ / rab tu mi rtog gnas med paḥo / 2

de nas bcom ldan ḥdas de bźin gśegs pa thams cad yaṅ gcig tu
ḥdus nas/bcom ldan ḥdas de bźin gśegs pa byaṅ chub kyi sems rdo
rje la/de bźin gśegs pa thams cad kyi mchod pa spros pa de kho
na ñid kyi dam tshig rin po cheḥi sprin gyis yaṅ dag par mchod
de/phyag ḥtshal nas ḥdi skad ces gsol to/

ḥdus pa gsaṅ ba las byuṅ ba / de bźin gśegs pa kun gyi gsaṅ /
rdo rje sñiṅ po ḥdus pa yi / de ñid bcom ldan bśad du gsol / 3

de nas bcom ldan ḥdas de bźin gśegs pa byaṅ chub kyi sems rdo
rjes/de bźin gśegs pa thams cad la ḥdi skad ces bkaḥ stsal to/
bcom ldan ḥdas de bźin gśegs pa thams cad legs so legs so/ḥoṅ
kyaṅ ḥdi ni de bźin gśegs pa thams cad kyaṅ the tshom skye bar
byed pa yin na/byaṅ chub sems dpaḥ gźan rnams lta ci smos/de
nas bcom ldan ḥdas de bźin gśegs pa thams cad ṅo mtshar du gyur/
rmad du gyur te/the tshom thams cad gcod par mdzad pa/bcom ldan
ḥdas de bźin gśegs pa thams cad kyi bdag po la ḥdi skad ces gsol
to/gaṅ bcom ldan ḥdas ḥdi lta buḥi yon tan khyad par can du gyur
pa yaṅ de bźin gśegs pa thams cad kyi ḥkhor du/de bźin gśegs pa
thams cad kyi sku daṅ gsuṅ daṅ thugs kyi gsaṅ ba stoṅ parmi spro
ba de/bcom ldan ḥdas de bźin gśegs pa thams cad la byin gyis
brlabs pa mdzad de/de bźin gśegs pa thams cad kyi rdo rje dam
tshig ḥbyuṅ baḥi tshig gis/de bźin gśegs pa thams cad kyi bde ba
daṅ yid bde ba myoṅ ba bgyi ba nas/de bźin gśegs pa thams cad
kyi ye śes daṅ/mṅon par śes paḥi ḥbras bu thob par bgyi baḥi bar
gyi phyir yaṅ dag par bstan du gsol/

atha bhagavān sarvatathāgatakāyavākcittavajras tathāgataḥ sarvatathāgatādhyeṣaṇāṃ viditvā jñānapradīpavajraṃ nāma samādhiṃ samāpadyedaṃ dveṣakulamantra[1]paramasārahṛdayaṃ svakāyavākcittavajrebhyo niścārayām āsa / VAJRADHṚK / athāsmin bhāṣitamātre sa eva bhagavān sarvatathāgatakāyavākcittavidyāpuruṣuḥ / akṣobhyamahā[2]mudrāsaṃyogaparamapada[3]na kṛṣṇasitaraktākāreṇa[4] sarvatathāgatakāyavākcittavajre niṣīdayām āsa /

atha bhagavān sarvatathāgatasamayasaṃbhavavajraṃ nāma samādhiṃ samāpadyedaṃ mohakula[5]paramasārahṛdayaṃ svakāyavākcittavajrebhyo niścārayām āsa / JINAJIK / athāsmin bhāṣitamātre sa eva bhagavān sarvatathāgatakāyavākcittavidyāpuruṣaḥ / vairocanamahāmudrāsaṃyogaparamapadena sitakṛṣṇaraktākāreṇa sarvatathāgatakāyavākcitta[6]vajrasya purato niṣīdayām āsa /

atha bhagavān sarvatathāgataratnasaṃbhavavajraśriyaṃ nāma samādhiṃ samāpadyedaṃ cintāmaṇikulaparamasārahṛdayaṃ svakāyavākcittavajrebhyo niścārayām āsa / RATNADHṚK / athāsmin bhāṣitamātre sa eva bhagavān sarvatathāgatakāyavākcittavidyāpuruṣaḥ / ratnaketumahāmudrāsaṃyogagaganaparamapadena pītasitakṛṣṇākāreṇa sarvatathāgatakāyavākcittavajrasya dakṣiṇe niṣīdayām āsa /

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rje de bźin gśegs pa/de bźin gśegs pa thams cad kyis gsol ba btab pa de mkhyen nas/ye śes kyi sgron ma rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/źe sdaṅ gi rigs kyi sṅags mchog gi sñiṅ poḥi sñiṅ po ḥdi ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/ BADZRADHRIK / de nas ḥdi phyuṅ ma thag tu/bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rig paḥi skyes bu de ñid/mi bskyod paḥi phyag rgya chen por sbyor baḥi thabs kyis/nag po dkar po dmar poḥi tshul du/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rje la bźugs so/

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi dam tshig ḥbyuṅ ba rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/gti mug gi rigs kyi mchog gi sñiṅ poḥi sñiṅ po ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/ DZINADZIK / de nas ḥdi phyuṅ ma thag tu/bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rig paḥi skyes bu/rnam par snaṅ mdzad kyi phyag rgya chen por sbyor baḥi thabs kyis/dkar po nag po dmar poḥi tshul du/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi spyan sṅar bźugs so/

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi rin po che ḥbyuṅ baḥi rdo rje dpal źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/yid bźin gyi nor buḥi rigs kyi mchig gi sñiṅ poḥi sñiṅ po ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/ RATNADHRIK / de nas ḥdi phyuṅ ma thag tu/bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rig paḥi skyes bu/rin chen dpal kyi phyag rgya chen por sbyor bas nam mkhaḥi gnas kyis/ser po nag po dkar poḥi tshul du/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi lho phyogs su bźugs so/

atha bhagavān sarvatathāgatamahārāgasaṃbhavavajraṃ[1]
nāma samādhiṃ samāpadyedaṃ rāgakulaparamasārahṛdayaṃ[2]
svakāyavākcittavajrebhyo niścārayām āsa / ĀROLIK /
athāsmin bhāṣitamātre sa eva bhagavān sarvatathāgata-
kāyavākcittavidyāpuruṣaḥ / lokeśvaramahāvidyādhipati-
mahāmudrāsaṃyogaparamapadena raktasitakṛṣṇākāreṇa
sarvatathāgatakāyavākcittavajrasya pṛṣṭhato niṣīdayām
āsa /

atha bhagavān sarvatathāgatāmoghasaṃayasaṃbhavavajraṃ
nāma samādhiṃ samāpadyedaṃ samayākarṣaṇakulaparamasāra-
hṛdayaṃ svakāyavākcittavajrebhyo niścārayām āsa /
PRAJÑĀDHṚK / athāsmin bhāṣitamātre sa eva bhagavān
sarvatathāgatakāyavākcittavidyāpuruṣaḥ / amoghavajrā-[3]
mahāmudrāsaṃyogaparamapadena haritasitakṛṣṇākāreṇa
sarvatathāgatakāyavākcittavajrasya uttare niṣīdayām
āsa /

[4]dveṣamohas tathā rāgaś cintāmaṇisamayas tathā /
kulā hy ete tu vai pañca kāmamokṣaprasādhakāḥ // 4

atha bhagavān sarvatathāgatavajradharānurāgaṇasamayaṃ[5]
nāma samādhiṃ samāpadyemāṃ sarvavajradharāgramahiṣīṃ
svakāyavākcittavajrebhyo niścārayām āsa / DVEṢARATI[6] /
athāsyāṃ viniḥsṛtamātrāyāṃ sa eva bhagavān sarvatathā-
gatakāyavākcittavidyāpuruṣaḥ strīrūpadharo bhūtvā
pūrvakoṇe[7] niṣīdayām āsa /

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi ḥdod chags chen poḥi rgyun ḥbyuṅ ba rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/ḥdod chags kyi rigs kyi mchog gi sñiṅ poḥi sñiṅ po ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/ ĀROLIK /de nas ḥdi phyuṅ ma thag tu/bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rig paḥi skyes bu de ñid/ḥjig rten dbaṅ phyug gi rig paḥi bdag poḥi phyag rgya chen por sbyor baḥi thabs kyis/dmar po nag po dkar poḥi tshul du/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi rgyab tu bźugs so/

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi grub pa gdon mi za baḥi mchog dam tshig ḥbyuṅ baḥi rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/dam tshig ḥgugs paḥi rigs kyi mchog gi sñiṅ poḥi sñiṅ po ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/ PRADZÑĀDHRIK / de nas ḥdi phyuṅ ma thag tu/bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rig paḥi skyes bu/grub pa gdon mi za baḥi phyag rgya chen por sbyor baḥi thabs kyis/ljaṅ ku daṅ nag po daṅ dkar poḥi tshul du/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi byaṅ phyogs su bźugs so/

źe sdaṅ gti mug ḥdod chags daṅ/ yid bźin nor bu dam tshig ste/ rigs lṅar gtogs pa ḥdi rnams kyis/ḥdod daṅ thar pa rab sgrub paḥo/ 4

de nas yaṅ bcom ldan ḥdas de bźin gśegs pa thams cad kyi rdo rje ḥdzin rjes su mñes par byed paḥi dam tshig ces bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/rdo rje ḥdzin thams cad kyi btsun moḥi mchog ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/ DVEṢARATI / de nas ḥdi phyuṅ ma thag tu/bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rig paḥi skyes bu de ñid/bud med kyi gzugs ḥdzin par gyur te/śar phyogs kyi grwar bźugs so/

atha bhagavān sarvatathāgatānurāgaṇavajraṃ nāma samādhiṃ samāpadyemāṃ sarvatathāgatāgramahiṣīṃ svakāyavākcittavajrebhyo niścārayām āsa / MOHARATI / athāsyāṃ viniḥsṛtamātrāyāṃ sa eva bhagavān sarvatathāgatakāyavākcittavidyāpuruṣaḥ strīrūpadharo bhūtvā dakṣiṇakoṇe[1] niṣīdayām āsa /

atha bhagavān sarvatathāgatarāgadharānurāgaṇavajraṃ nāma samādhiṃ samāpadyemāṃ sarvatathāgatarāgadharāgramahiṣīṃ[2][3] svakāyavākcittavajrebhyo niścārayām āsa / RĀGARATI / athāsyāṃ viniḥsṛtamātrāyāṃ sa eva bhagavān sarvatathāgatakāyavākcittavidyāpuruṣaḥ strīrūpadharo bhūtvā paścimakoṇe niṣīdayām āsa /

atha bhagavān sarvatathāgatakāyavākcittasaṃvādanavajraṃ nāma samādhiṃ samāpadyemāṃ sarvatathāgataprajñādharāgramahiṣīṃ svakāyavākcittavajrebhyo niścārayām āsa / VAJRARATI / athāsyāṃ viniḥsṛtamātrāyāṃ sa eva bhagavān sarvatathāgatakāyavākcittavidyāpuruṣaḥ strīrūpadharo bhūtvā uttarakoṇe niṣīdayām āsa / [4]sarvatathāgatāgramahiṣīsaṃpat /

atha bhagavān[5] vairocanavajraṃ nāma samādhiṃ samāpadyemāṃ[6] sarvatathāgatamaṇḍalādhiṣṭhānaṃ[7] nāma mahākrodhaṃ svakāyavākcittavajrebhyo niścārayām āsa / YAMĀNTAKṚT / athāsmin viniḥsṛtamātre sa eva bhagavān sarvatathāgatakāyavākcittavidyāpuruṣo vajrasamayasaṃtrāsanākāreṇa

de nas bcom ldan ḥdas de bźin gśegs pa thams cad mñes par byed paḥi rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/ de bźin gśegs pa thams cad kyi btsun moḥi mchog ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/ MOHARATI /de nas ḥdi phyuṅ ma thag tu/bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rig paḥi skyes bu de ñid/bud med kyi gzugs ḥdzin par gyur te/lho phyogs kyi grwar bźugs so/
de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi ḥdod chags ḥdzin pa rjes su chags par byed paḥi rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/de bźin gśegs pa thams cad kyi ḥdod chags ḥdzin paḥi btsun moḥi mchog ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/ RĀGARATI /de nas ḥdi phyuṅ ma thag tu/bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rig paḥi skyes bu de ñid/bud med kyi gzugs ḥdzin par gyur te/nub phyogs kyi grwar bźugs so/
de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs slu ba rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/de bźin gśegs pa thams cad kyi śes rab ḥchaṅ baḥi btsun moḥi mchog ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/ BADZRARATI /de nas ḥdi phyuṅ ma thag tu/bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rig kyi skyes bu de ñid/bud med kyi gzugs ḥdzin par gyur te/ byaṅ phyogs kyi grwar bźugs so/de bźin gśegs pa thams cad kyi btsun moḥi mchog dam tshig phun sum tshogs paḥo/

de nas bcom ldan ḥdas rnam par snaṅ mdzad rdo rje ḥkhor lo źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/de bźin gśegs pa thams cad kyi dkyil ḥkhor byin gyis rlob pa źes bya baḥi khro bo chen po ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/ YAMĀNTAKRIT /de nas ḥdi phyuṅ ma thag tu/bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rig paḥi skyes

CHAPTER TWO

atha bhagavantaḥ sarvatathāgatāḥ bhagavataḥ sarvatathāgatakāyavākcittādhipateḥ pūjāṃ kṛtvā praṇipatyaivam āhuḥ /

bhāṣasva bhagavan sāraṃ kāyavākcittam uttamam /
sarvatāthāgataṃ guhyaṃ bodhicittam anuttaram // I

atha bhagavān sarvatathāgatakāyavākcittavajras tathāgataḥ sarvatathāgatānām adhyeṣaṇāṃ viditvā sarvabodhisattvānāṃ cetasaiva cetaḥparivitarkam ājñāya tān bodhisattvān evam āha / utpādayantu bhavantaḥ cittaṃ kāyākāreṇa kāyaṃ cittākāreṇa cittaṃ vākpravyāhāreṇeti/ atha te mahābodhisattvāḥ sarvatathāgatakāyavākcittāny ākāśākāreṇa saṃyojya idam udānam udānayām āsuḥ /

aho hi samantabhadrasya kāyavākcittavajriṇaḥ /
anutpādaprayogeṇa utpādo'yaṃ pragīyate // 2

atha bhagavān sarvatathāgatakāyavākcittavajras tathāgataḥ sarvatathāgatābhisaṃbodhinayavajraṃ nāma samādhiṃ samāpadyedaṃ bodhicittam udājahāra /

abhāve bhāvanābhāvo bhāvanā naiva bhāvanā /
iti bhāvo na bhāvaḥ syād bhāvanā nopalabhyate // 3

CHAPTER TWO

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi bdag po la/ bcom ldan ḥdas de bźin gśegs pa thams cad kyis mchod pa byas te/phyag ḥtshal nas ḥdi skad ces gsol to/

sku daṅ gsuṅ daṅ thugs kyi mchog/de bźin gśegs pa kun gyi gsaṅ/ bla na med paḥi byaṅ chub sems/bcom ldan sñiṅ po bśad du gsol/ I

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi bdag pos/de bźin gśegs pa thams cad kyis gsol ba btab pa mkhyen ciṅ/byaṅ chub sems dpaḥ thams cad kyi sems kyi yoṅs su rtog pa yaṅ thugs kyis mkhyen nas/byaṅ chub sems dpaḥ de dag la/ḥdi skad ces bkaḥ stsal yo/khyed kyis sems lus lta bu daṅ/lus sems lta bu daṅ/sems tshig tu brjod pa lta bur skyed cig/de nas byaṅ chub sems dpaḥ sems dpaḥ chen po de dag gis/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs nam mkhaḥ lta bu sbyar nas/ched du brjod pa ḥdi ched du brjod do/

e maḥo kun tu bzaṅ po yi / sku daṅ gsuṅ thugs rdo rje can / skye ba med paḥi tshul gyis su/skye ba ḥdi ni rab tu bsgrags/ 2

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rje de bźin gśegs pa/de bźin gśegs pa thams cad kyi mṅon par rdzogs par byaṅ chub paḥi tshul rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/byaṅ chub kyi sems ḥdi gsuṅs so/

dṅos po med pas sgom pa med / bsgom par bya ba sgom pa min / de ltar dṅos po dṅos med pas / sgom pa dmigs su med paḥo / 3

ity āha bhagavān sarvatathāgatakāyavākcittavajras tathāgataḥ /
atha bhagavān vairocanas tathāgataḥ sarvatathāgatābhisamayavajraṃ nāma samādhiṃ samāpadyedaṃ bodhicittam udājahāra /

sarvabhāvavigataṃ skandhadhātv-
āyatanagrāhyagrāhakavarjitaṃ /
dharmanairātmyasamatayā svacittam
ādyanutpannaṃ śūnyatāsvabhāvam // 4

ity āha bhagavān vairocanavajras tathāgataḥ /
atha bhagavān akṣobhyavajras tathāgataḥ sarvatathāgatākṣayavajraṃ nāma samādhiṃ samāpadyedaṃ bodhicittam udājahāra /

anutpannā ime bhāvā na dharmā na ca dharmatā /
ākāśam iva nairātmyam idaṃ bodhinayaṃ dṛḍham // 5

ity āha bhagavān akṣobhyavajras tathāgataḥ /
atha bhagavān ratnaketuvajras tathāgataḥ sarvatathāgatanairātmyavajraṃ nāma samādhiṃ samāpadyedaṃ bodhicittam udājahāra /

abhāvāḥ sarvadharmā dharmalakṣaṇavarjitāḥ /
dharmanairātmyasaṃbhūtā idaṃ bodhinayaṃ dṛḍham // 6

ity āha bhagavān ratnaketuvajras tathāgataḥ /
atha bhagavān amitāyurvajras[1] tathāgataḥ jñānārciḥpradīpavajraṃ[2] nāma samādhiṃ samāpadyedaṃ bodhicittam udājahāra /

źes bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ
daṅ thugs rdo rje de bźin gśegs pas gsuṅs so/
de nas bcom ldan ḥdas de bźin gśegs pa rnam par snaṅ mdzad de
bźin gśegs pa thams cad kyi mṅon par rtogs pa rdo rje źes bya
baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/byaṅ chub kyi sems ḥdi
gsuṅs so/

dṅos po thams cad daṅ bral ba/phuṅ po khams daṅ skye mched daṅ/
gzuṅ daṅ ḥdzin pa rnam spaṅs pa/chos bdag med pa mñam ñid pas/
raṅ sems gdod nas ma skyes pa / stoṅ pa ñid kyi raṅ bźin no / 4

źes bcom ldan ḥdas de bźin gśegs pa rnam par snaṅ mdzad kyis
gsuṅs so/
de nas bcom ldan ḥdas de bźin gśegs pa mi bskyod pa de bźin
gśegs pa thams cad kyi mi zad paḥi rdo rje źes bya baḥi tiṅ
ṅe ḥdzin la sñoms par źugs te/byaṅ chub kyi sems ḥdi gsuṅs so/

dṅos po ḥdi rnams ma skyes pa / chos daṅ chos ñid med pa ste /
nam mkhaḥ lta bur bdag med pa/byaṅ chub tshul ḥdi brtan paḥo/ 5

źes bcom ldan ḥdas de bźin gśegs pa mi bskyod pas gsuṅs so/
de nas bcom ldan ḥdas de bźin gśegs pa rin chen dpal de bźin
gśegs pa thams cad kyi bdag med pa rdo rje źes bya baḥi tiṅ
ṅe ḥdzin la sñoms par źugs te/byaṅ chub kyi sems ḥdi gsuṅs so/

chos rnams thams cad dṅos med ciṅ/chos kyi mtshan ñid
rnam par spaṅs /
bdag med chos las kun tu byuṅ/byaṅ chub tshul ḥdi brtan paḥo/ 6

źes bcom ldan ḥdas de bźin gśegs pa rin chen dpal gyis gsuṅs so/
de nas bcom ldan ḥdas de bźin gśegs pa tshe dpag tu med pa ḥod
zer ḥbar ba rdo rje sgron ma źes bya baḥi tiṅ ṅe ḥdzin la sñoms
par źugs te/byaṅ chub kyi sems ḥdi gsuṅs so/

anutpanneṣu dharmeṣu na bhāvo na ca bhāvanā /
ākāśapadayogena iti bhāvaḥ pragīyate // 7

ity āha bhagavān amitāyurvajras tathāgataḥ /
atha bhagavān amoghasiddhivajras tathāgataḥ sarva-
tathāgatābhibhavanavajraṃ nāma samādhiṃ samāpadyedaṃ
bodhicittam udājahāra /

prakṛtiprabhāsvarā dharmā ādiśuddhā[I] nabhaḥsamāḥ /
na bodhir nābhisamayam idaṃ bodhinayaṃ dṛḍham // 8

ity āha bhagavān amoghasiddhivajras tathāgataḥ /
atha khalu maitreyapramukhā mahābodhisattvāḥ sarva-
tathāgatakāyavākcittaguhyadharmatattvākṣaraṃ śrutvā
āścaryaprāptā adbhutaprāptā idam udānam udānayām āsuḥ/

aho buddha aho dharma aho dharmasya[2] deśanā[3] /
śuddhatattvārtha śuddhārtha bodhicitta namo'stu te//9
dharmanairātmyasaṃbhūta buddhabodhiprapūraka /
nirvikalpa nirālamba bodhicitta namo'stu te // I0
samantabhadra sarvārtha[4] bodhicittapravartaka /
bodhicarya mahāvajra[5] bodhicitta namo'stu te // II
cittaṃ tathāgataṃ śuddhaṃ kāyavākcittavajradhṛk[6] /
buddhabodhipraṇetā[7] ca bodhicitta namo'stu te // I2

bodhicittapaṭalo dvitīyaḥ /

ma skyes pa yi chos rnams la / ṅo bo med de sgom paḥaṅ med /
nam mkhaḥi tshul du sbyor ba yis/dṅos po dag tu rab tu bsgrags/ 7

źes bcom ldan ḥdas de bźin gśegs pa tshe dpag tu med pas gsuṅs so/
de nas bcom ldan ḥdas de bźin gśegs pa grub pa gdon mi za ba
de bźin gśegs pa thams cad zil gyis gnon po rdo rje źes bya baḥi
tiṅ ṅe ḥdzin la sñoms par źugs te/byaṅ chub kyi sems ḥdi gsuṅs so/

chos rnams raṅ bźin ḥod gsal ba/gdod nas dag pa nam mkhaḥ bźin/
byaṅ chub med ciṅ mṅon rtogs med/byaṅ chub tshul ḥdi brtan paḥo/ 8

źes bcom ldan ḥdas de bźin gśegs pa grub pa gdon mi za baṣ
gsuṅs so/
de nas byams pa la sogs pa byaṅ chub sems dpaḥ sems dpaḥ chen po
rnams/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi
gsaṅ baḥi chos kyi de kho na ñid kyi yi ge thos nas ṅo mtshar
du gyur/rmad du gyur te/ched du brjod pa ḥdi ched du brjod do/

e maḥo saṅs rgyas e maḥo chos / chos bśad pa ni ṅo mtshar che /
yaṅ dag don ni dag paḥi don / byaṅ chub sems la phyag ḥtshal lo/ 9
bdag med pa yi chos las byuṅ/saṅs rgyas byaṅ chub rdzogs mdzad pa/
rnam par mi rtog dmigs su med/byaṅ chub sems la phyag ḥtshal lo/ IO
kun tu bzaṅ po thams cad don / byaṅ chub sems ni rab bskor ba /
byaṅ chub spyod pa rdo rje che/byaṅ chub sems la phyag ḥtshal lo/II
dag pa de bźin gśegs paḥi thugs/sku daṅ gsuṅ thugs rdo rje ḥdzin/
saṅs rgyas byaṅ chub rab ston pa/byaṅ chub sems la
phyag ḥtshal lo/ I2

byaṅ chub sems kyi leḥu ste gñis paḥo/

CHAPTER THREE

atha bhagavān sarvatathāgatakāyavākcittavajras tathāgataḥ sarvatathāgataspharaṇameghavajrāvyūhaṃ nāma samādhiṃ samāpadyedaṃ vajravyūhaṃ nāma samādhipaṭalam udājahāra /

OṂ SŪNYATĀJÑĀNAVAJRASVABHĀVĀTMAKO'HAM /

ākāśadhātumadhyasthaṃ bhāvayed buddhamaṇḍalam /
raśmimeghamahāvyūhaṃ buddhajvālāsamaprabham // I
pañcaraśmisamākīrṇaṃ samantāt parimaṇḍalam /
pañcakāmaguṇākīrṇaṃ pañcopahāramaṇḍitam // 2
bhāvayitvā samāsena bimbaṃ madhye vibhāvayet /
vairocanamahāmudrāṃ kāyavakcittalakṣitām // 3
kāyavākcittavajrasya mudrāṃ cātha vibhāvayet /
akṣobhyapravarāṃ mudrāṃ saṃhāradvayayogataḥ // 4
ratnaketumahāmudrām amitāyuḥprabhākarīm /
amoghasiddhimahāmudrāṃ bhāvayed buddhamaṇḍale // 5
indranīlaprabhākāraṃ kāyavākcittavajriṇaṃ /
vajrahastaṃ mahājvālaṃ vikaṭotkaṭabhīṣaṇam // 6
sphaṭikenduprabhākāraṃ jaṭāmukuṭamaṇḍitam /
cakrahastaṃ mahājvālaṃ nānālaṃkārabhūṣitaṃ // 7
jāmbūnadaprabhākāraṃ buddhameghasamākulam /
navaśūlaṃ mahāvajraṃ pāṇau tasya vibhāvayet // 8
marakaṭaprabhākāraṃ vajrajvālāvibhūṣitam /
haste ratnaṃ vibhāvitvā jvālāmeghaṃ samantataḥ // 9

CHAPTER THREE

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ
gsuṅ daṅ thugs rdo rje de bźin gśegs pa/de bźin gśegs pa thams
cad kyi ḥphro baḥi sprin bkod pa rdo rje źes bya baḥi tiṅ ṅe
ḥdzin la sñoms par źugs te/rdo rje bkod pa źes bya baḥi tiṅ
ṅe ḥdzin gyi leḥu ḥdi gsuṅs so/

OṂ ŚŪNYATĀDZÑĀÑABĀDZRASVABHĀBĀTMAKOHAM /

nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas dkyil ḥkhor
sgom pa ni /
ḥod zer sprin gyi bkod pa che/saṅs rgyas ḥbar baḥi ḥod daṅ mñam/ I
ḥod zer sna lṅas kun tu khyab/ kun nas yoṅs su zlum po ste /
ḥdod paḥi yon tan lṅa yis khyab/mchod pa rnam pa lṅas brgyan pa/ 2
mdor na de ltar bsgoms nas su/ gzugs ni dbus su bsgom par bya/
rnam par snaṅ mdzad phyag rgya che/sku gsuṅ thugs kyis
mtshan paḥo / 3
sku gsuṅ thugs ni rdo rje yi/ phyag rgya chen po bsgom par bya/
2 bsdus daṅ gcig tu sbyor ba yis/mi bskyod pa yi rgya mchog daṅ/ 4
dkon mchog dpal gyi rgya chen daṅ/tshe dpag med paḥi ḥod byed daṅ/
thogs med grub paḥi rgya chen rnams/saṅs rgyas dkyil ḥkhor
bsgom par bya / 5
sku gsuṅ thugs kyi rdo rje can / indranīlaḥi kha dog ḥdra /
rab ḥbar phyag na rdo rje bsnams/rnam par gtsigs la
ḥjigs ḥjigs lta/ 6
śel daṅ zla baḥi ḥod ḥdra ba/thor tshugs cod pan gyis brgyan pa/
rab ḥbar phyag na ḥkhor lo bsnams/sna tshogs rgyan gyis
mdzes par brgyan/ 7
ḥdzambu chu boḥi gser ḥod ḥdra/saṅs rgyas sprin gyis
kun tu ḥkhrigs/
de yi phyag na rdo rje che / rtse mo dgu ba rnam par bsgom / 8
margata yi ḥod ḥdra ba / rdo rje ḥbar bas rnam par brgyan /
kun tu ḥbar baḥi sprin gyis khyab/phyag na rin chen
bsnams par bsgom/ 9

padmarāgaprabhākāraṃ dīptarāgadharaṃ prabhum[1] /
padmahastaṃ mahājvālaṃ bhāvayed rāgavajriṇam // 10
pañcaraśmiprabhākāraṃ bimbam[2] amoghavajriṇam /
khaḍgahastadharaṃ saumyaṃ bhāvayed buddhamaṇḍale[3]// 11

atha bhagavān kāyavākcittavajras tathāgataḥ dharmadhātu-svabhāvavajraṃ nāma samādhiṃ samāpadyedaṃ kāyavākcittādhiṣṭhānamantram udājahāra /

OṂ DHARMADHĀTUSVABHĀVĀTMAKO'HAM[4] /

pañcavarṇaṃ mahāratnaṃ sarṣapasthūlamātrakam[5] /
nāsikāgre prayatnena bhāvayed yogataḥ sadā // 12
sthiraṃ tu sphārayed ratnam asthiraṃ naiva sphārayet /
sphārayet pravarair meghair buddhajvālā-samaprabhaiḥ[6]//13
cakravajramahāratnaiḥ[7] padmakhaḍgadharāyudhaiḥ[8] /
bodhisattvamahāmeghaiḥ[9] sphārayet spharaṇātmakaḥ // 14
ākāśadhātumadhyasthaṃ candramaṇḍalam[10] ālikhet /
svacchamaṇḍalamadhyasthaṃ bhāvayet cakramaṇḍalam //15
padmamaṇḍalasaṃkāśaṃ bhāvayet padmabhāvanaiḥ[11] /
ratnamaṇḍalasaṃkāśaṃ bhāvayet ratnatatparaḥ // 16
yogamaṇḍalasaṃbhūtaṃ likhed ākāśasaṃnidhau /
ete vai pravarā buddhāḥ kāyavākcittabhāvanaiḥ[12] /
maṇḍala[13] vajrasaṃbhūtāḥ sarvajñākāralābhinaḥ // 17

[14] vajravyūho nāma samādhipaṭalas tṛtīyaḥ /

padmarāgaḥi mdog ḥdra ba / gtso bo ḥdod chags ḥbar ba mṅaḥ /
rab ḥbar phyag na padma bsnams/ḥdod chags rdo rje can bsgom bya/ I0
ḥod zer sna lṅaḥi ḥod ḥdraḥi sku/gdon mi za ba rdo rje can/
źi ba phyag na ral gri bsnams/saṅs rgyas dkyil ḥkhor
bsgom par bya/ II
de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ
gsuṅ daṅ thugs rdo rje de bźin gśegs pa chos kyi dbyiṅs kyi ṅo
bo ñid rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/
sku daṅ gsuṅ daṅ thugs byin gyis rlob paḥi sṅags ḥdi gsuṅs so/
OṂ DHARMADHĀTUSVABHĀBĀTMAKOHAM /
rin chen chen po kha dog lṅa/yuṅs kar gyi ni ḥbru tshad tsam/
sna yi rtse mor nan tan du/rnal ḥbyor gyis ni rtag tu bsgom/ I2
rin chen brtan par gyur nas spro/brtan par ma gyur yod mi spro/
saṅs rgyas ḥbar ba ḥdra baḥi ḥod/mchog rab sprin rnams
spro bar bya/ I3
ḥkhor lo rdo rje rin chen daṅ/ padma ral gri mtshon chen ḥdzin/
byaṅ chub sems dpaḥi sprin chen rnams/spro baḥi bdag ñid
can gyis spro/ I4
nam mkhaḥi dbyiṅs kyi dbus gnas par/zla baḥi dkyil ḥkhor
bri bar bya/
gsal baḥi dkyil ḥkhor dbus gnas par/ḥkhor loḥi dkyil ḥkhor
bsgom par bya/ I5
padmaḥi dkyil ḥkhor ḥdra bar ni/padma sgom pas bsgom par bya/
I
rin chen dkyil ḥkhor ḥdra bar ni/rin chen brtson pas
bsgom par bya/ I6
sbyor baḥi dkyil ḥkhor las byuṅ ba/nam mkhaḥ ḥdra bar bri bar bya/
2
ḥdi dag saṅs rgyas rab kyi mchog/sku gsuṅ thugs ni bsgoms pa yis/
dkyil ḥkhor rdo rje las byuṅ ba/thams cad mkhyen paḥi tshul
ḥthob paḥo / I7

rdo rje bkod pa źes bya baḥi tiṅ ṅe ḥdzin gyi leḥu ste gsum paḥo/

CHAPTER FOUR

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgamya
bhagavantaṃ sarvatathāgatakāyavākcittavajrādhipatim
anena stotrarājenādhyeṣitavantaḥ /

sarvatāthāgataṃ śāntaṃ sarvatāthāgatālayam /
sarvadharmāgranairātmyaṃ deśa maṇḍalam uttamam // I
sarvalakṣaṇasaṃpūrṇaṃ sarvālakṣaṇavarjitam /
samantabhadrakāyāgraṃ bhāṣa maṇḍalam uttamam // 2
śāntadharmāgrasaṃbhūtaṃ jñānacaryāviśodhakam /
samantabhadravācāgraṃ bhāṣa maṇḍalam uttamam // 3
sarvasattvamahācittaṃ śuddhaṃ prakṛtinirmalam /
samantabhadracittāgraṃ bhāṣa maṇḍalaṃ sārathe // 4
atha vajradharaḥ śāstā trilokas tu tridhātukaḥ /
trilokavaravajrāgras trilokāgrānuśāsakaḥ // 5
bhāṣate maṇḍalaṃ ramyaṃ sarvatāthāgatālayam /
sarvatāthāgataṃ cittaṃ maṇḍalaṃ maṇḍalākṛtim // 6
athātaḥ saṃpravakṣyāmi cittamaṇḍalam uttamam /
cittavajrapratīkāśaṃ kāyavākcittamaṇḍalam // 7
navena suniyuktena supramāṇena cāruṇā /
sūtreṇa sūtrayet prājñaḥ kāyavākcittabhāvanaiḥ // 8
dvādaśahastaṃ prakurvīta cittamaṇḍalam uttamam /
caturasraṃ caturdvāraṃ catuṣkoṇaṃ prakalpayet // 9
tasyābhyantaraś cakram ālikhet parimaṇḍalam /
mudrānyāsaṃ tataḥ kuryād vidhidṛṣṭena karmaṇā // IO
tasya madhye likhed vajram indranīlasamaprabham /
pañcaśūlaṃ mahājvālaṃ bhayasyāpi bhayaṃkaram // II

CHAPTER FOUR

de nas bcom ldan ḥdas de bźin gśegs pa thams cad yaṅ ḥdus nas/
bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ
thugs kyi bdag po la/bstod paḥi rgyal po ḥdis gsol ba btab bo/

de bźin gśegs pa kun źi ba / de bźin gśegs pa kun gyi gnas /
chos kun bdag med pa yi mchog/dkyil ḥkhor dam pa bśad du gsol/ I
mtshan rnams thams cad yaṅ dag rdzogs/mtshan min thams cad
yaṅ dag spaṅs/
kun tu bzaṅ po sku yi mchog/dkyil ḥkhor dam pa bśad du gsol/ 2
źi baḥi chos ni mchog las byuṅ/ye śes spyod pa rnam sbyoṅ ba/
kun tu bzaṅ po gsuṅ gi mchog/dkyil ḥkhor dam pa bśad du gsol/ 3
sems can kun gyi sems chen po / raṅ bźin dag ciṅ dri ma med /
kun bzaṅ thugs mchog kha lo sgyur/dkyil ḥkhor dam pa bśad du gsol/4
de nas ston pa rdo rje ḥdzin/ḥjig rten gsum pa khams gsum pa/
ḥjig rten gsum mchog rdo rje gtso/ḥjig rten gsum mchog ston pa po/5
de bźin gśegs pa kun gyi gnas/de bźin gśegs pa kun gyi thugs/
dkyil ḥkhor dkyil ḥkhor rab ḥdra ba/dkyil ḥkhor rab tu
ñams dgaḥ bśad/ 6
de nas thugs kyi dkyil ḥkhor mchog/thugs kyi rdo rje rab ḥdra ba/
sku daṅ gsuṅ daṅ thugs rnams kyi/dkyil ḥkhor rab tu bśad par bya/7
lus ṅag sems ni bsgoms pa yis/śes rab can gyis thig gdab pa/
thig skud sar pa legs bkal ba/tshad ma rab tu mdzes pa yis/ 8
thugs kyi dkyil ḥkhor dam pa ste/khru ni bcu gñis tshad du bya/
ṅos bźi daṅ ni grva bźir ldan / sgo bźi par ni rab tu brtag / 9
de yi dbus su ḥkhor lo ni / rab tu zlum po bri bar bya /
de nas las kyi cho ga ni / mthoṅ bas phyag rgya dgod par bya / IO
deḥi dbus rdo rje bri na ni / indranīlaḥi kha dog ḥdra /
ḥbar ba chen po rtse lṅa ba/ḥjigs pa dag kyaṅ rab ḥjigs byed/ II

pūrveṇa ca[1] mahācakraṃ vajrajvālāvibhūṣitam /
dakṣiṇena mahāratnaṃ sphuliṅgagahanākulam[2] // I2
paścimena mahāpadmaṃ padmarāgasamaprabham /
uttareṇa mahākhaḍgaṃ raśmijvālākulaṃ[3] likhet // I3
pūrvakoṇe likhen netraṃ meghamadhyasamaprabham /
dakṣiṇena tato[4] vajraṃ māmakīkulasaṃbhavam // I4
paścimena likhet padmaṃ sakandaṃ vikacānanam /
uttareṇotpalaṃ kuryān nīlābhram iva śobhanam // I5
ālikhet pūrvadvāre tu mudgaraṃ jvālasuprabham /
dakṣiṇenālikhed daṇḍaṃ vajrajvālādisuprabham // I6
paścimenālikhet padmaṃ khaḍgajvālāprabhākaram /
uttareṇa likhed vajraṃ vajrakuṇḍalivajriṇam // I7
parisphuṭaṃ tu vijñāya[5] maṇḍalaṃ cittam uttamam /
pūjāṃ kurvīta yatnena kāyavākcittapūjanaiḥ // I8
ṣodaśābdikāṃ prāpya yoṣitāṃ kāntisuprabhām /
gandhapuṣpākulīkṛtvā[6] tasya madhye tu kāmayet // I9
samadhiṣṭhya[7] ca tāṃ prājñaḥ[8] māmakīṃ guṇamekhalām/
sṛjed buddhapadaṃ saumyam ākāśadhātvalaṃkṛtam // 20
viṇmūtraśukraraktādīn devatānāṃ nivedayet /
evaṃ tuṣyanti saṃbuddhā bodhisattvā mahāyaśāḥ[9] // 2I

sarvatathāgatacittamaṇḍalapaṭalaś[10] caturthaḥ /

ḥkhor lo chen po śar phyogs su/rdo rje ḥbar bas rnam par brgyan/
rin chen chen po lho phyogs su/ḥod zer maṅ pos rab tu ḥkhrigs/ I2
padma chen po nub phyogs su / padmarāgaḥi kha dog ḥdra /
ral gri chen po byaṅ phyogs su/ḥod zer maṅ pos rab tu ḥkhrigs/ I3
dbus na sprin daṅ ḥdra baḥi ḥod/spyan ni śar gyi grva du bri/
māmakī yi rigs ḥbyuṅ baḥi / rdo rje de bźin lho phyogs su / I4
padma kha bye sdoṅ bur bcas / nub phyogs su ni bri bar bya /
utpal mdzes pa byaṅ phyogs su/mthiṅ kha sprin daṅ ḥdra bar bri/ I5
tho ba ḥbar ba ḥod gsal ba / śar phyogs sgor ni bri bar bya /
rdo rje ḥbar sogs ḥod bzaṅ ba/be con lho yi phyogs su bri / I6
padma ḥbar ba ḥod byed pa / nub kyi phyogs su bri bar bya /
rdo rje ḥkhyil ba rdo rje can/byaṅ gi phyogs su rdo rje bri/ I7
thugs kyi dkyil ḥkhor dam pa de/yoṅs su gsal bar śes byas nas/
lus daṅ ṅag sems mchod pa yis/naṅ tan du ni mchod par bya / I8
bud med rab tu mdaṅs bzaṅ ba/lo graṅs bcu drug lon pa ni/
dri daṅ me tog ḥphreṅ brgyan te/yon tan ska rags māmakīr/ I9
śes rab can gyis byin brlabs la/de yi dbus su mñes par bya/
saṅs rgyas źi baḥi gnas spros pas/nam mkhaḥi dbyiṅs ni
rab tu brgyan/ 20
bśaṅ gci khu ba khrag la sogs/lha rnams la ni dbul bar bya/
de ltar byas nas saṅs rgyas daṅ/byaṅ chub sems dpaḥ grags
chen mñes / 2I

de bźin gśegs pa thams cad kyi thugs kyi dkyil ḥkhor gyi
leḥu ste bźi paḥo/

CHAPTER FIVE

atha[1] sarvatathāgatakāyavāk-
cittavajradharo rājā sarvāgryo bhuvaneśvaraḥ /
sarvacaryāgradharmārthaṃ[2] bhāṣate caryalakṣaṇam // I
nirvikalpārthasaṃbhūtā[3] rāgadveṣamōhakulāḥ[4] /
sādhayanti[5] pravarāṃ[6] siddhiṃ agrayānāṃ[7] anuttarāṃ[8] // 2
caṇḍālaveṇukārādyā[9] māraṇārthārthacintakāḥ /
sidhyanty agrayāne'smin mahāyāne hy anuttare // 3
ānantaryaprabhṛtayaḥ sattvā[10] mahāpāpakṛtā[11] api /
sidhyanti[12] buddhayāne'smin mahāyānamahodadhau // 4
ācāryanindanaparā naiva sidhyanti sādhane /
prāṇātipātinaḥ sattvā mṛṣāvādaratāś ca ye // 5
paradravyaratā[13] nityaṃ nityaṃ kāmaratāś ca ye /
viṇmūtrāhārakṛtyārthī[14] bhavyās te khalu sādhane // 6
mātṛbhaginīputrīṃś ca kāmayed yas tu sādhakaḥ /
sa siddhiṃ vipulāṃ gacched mahāyānāgradharmatām // 7
mātarāṃ[15] buddhasya vibhoḥ kāmayan na ca lipyate /
sidhyate tasya buddhatvaṃ nirvikalpasya dhīmataḥ // 8

atha khalu sarvanivaraṇaviskambhiprabhṛtayo mahābodhisattvā āścaryaprāptā adbhutaprāptāḥ / kim ayaṃ bhagavān sarvatathāgatasvāmī sarvatathāgataparṣanmaṇḍalamadhye durbhāṣitavacanodāhāraṃ[16] bhāṣate / atha te sarvatathāgatāḥ sarvanivaraṇaviskambhiprabhṛtīnāṃ[17] mahābodhisattvānāṃ[18] vacanam upaśrutya tān bodhisattvān evam āhuḥ / alaṃ kulaputrā mā[19] evaṃ vocata /

CHAPTER FIVE

de nas de bźin gśegs pa ni / kun gyi sku daṅ gsuṅ thugs kyi /
rdo rje ḥchaṅ baḥi rgyal po ni/gnas kyi dbaṅ phyug kun mchog gis/
spyod pa kun mchog chos kyi don/spyod paḥi mtshan ñid bkaḥ
stsal to / I
rnam par mi rtog don las byuṅ/ḥdod chags źe sdaṅ gti mug rigs/
theg pa mchog ni bla med paḥi/dṅos grub rab mchog sgrub par byed/2
rigs ṅan smig ma mkhan la sogs/gsod don don gñer sems pa rnams/
theg chen bla na med pa yi/theg mchog ḥdi la ḥgrub par ḥgyur/ 3
sems can mtshams med la sogs paḥi/sdig pa chen po byed pa yaṅ/
rdo rje theg pa rgya mtsho che/theg pa mchog ni ḥdi la ḥgrub/ 4
sñiṅ nas slob dpon smod pa dag/bsgrubs kyaṅ ḥgrub par yod mi ḥgyur/
srog gcod pa yi sems can gaṅ/brdzun du smra la dgaḥ ba daṅ / 5
gźan gyi nor la chags pa daṅ/rtag tu ḥdod pa spyod gaṅ daṅ /
bśaṅ gci zas su za ba ste / de dag sgrub paḥi snod du ḥgyur / 6
I
ma daṅ srin mo bu mo la / sgrub pa pos ni mñes byas na /
theg chen mchog gi chos ñid kyi/dṅos grub rgya che des ḥthob bo/ 7
saṅs rgyas gtso boḥi yum dag la/rnam par mi rtog blo can gyis/
2
mñes par byas kyaṅ mi bsgos te/de ni saṅs rgyas ḥgrub par ḥgyur/ 8

de nas sgrib pa thams cad rnam par sel ba la sogs pa byaṅ chub
sems dpaḥ sems dpaḥ chen po rnams ṅo mtshar du gyur rmad du gyur
te/bcom ldan ḍas de bźin gśegs pa thams cad kyi bdag po ciḥi
slad du de bźin gśegs pa thams cad kyi ḥkhor gyi naṅ du ḥdi lta
buḥi tshig ṅan pa gsuṅ źes gsol to/de nas de bźin gśegs pa thams
cad kyis/sgrib pa thams cad rnam par sel ba la sogs paḥi byaṅ
3
chub sems dpaḥ sems dpaḥ chen po rnams kyi tshig gsan nas/byaṅ
chub sems dpaḥ de dag la ḥdi skad ces bkaḥ stsal to/rigs kyi bu
rnams thoṅ de skad ma zer cig/ /
2

iyaṃ sā dharmatā śuddhā buddhānāṃ sārajñāninām /
sāradharmārthasaṃbhūtā eṣā[1] bodhicarīpadam[2] // 9

atha khalv anabhilāpyānabhilāpyabuddhakṣetrasumeruparamaṇu[3]-
rajaḥsamā bodhisattvā[4] bhītāḥ saṃtrastā mūrcchitā abhūvan /
atha bhagavantaḥ sarvatathāgatās tān sarvabodhisattvān evam
āhuḥ / utthāpayatu bhagavann etāṇ mahābodhisattvān / atha
bhagavān sarvatathāgatakāyavākcittavajras tathāgata ākāśa-
samatādvayavajraṃ nāma samādhiṃ samāpannaḥ / samanantara-
samāpannasya ca bhagavataḥ sarvatathāgatakāyavākcittavajrā-
dhipateḥ prabhayā spṛṣṭamātrāḥ / atha te mahābodhisattvāḥ[5]
sveṣu[6] sveṣv āsanasthāneṣu sthitā abhūvan / atha te sarva-
tathāgatā āścaryaprāptā adbhutaprāptāḥ prītyodvelaprāptā
evaṃ[7] dharmaghoṣam akārṣuḥ /

aho dharma aho dharma aho[8] dharmārthasaṃbhava /
dharmaśuddhārtha nairātmya[9] vajrarāja namo namaḥ // I0
kāyavākcittasaṃśuddha ākāśasamatālaya /
nirvikāra nirābhāsa vajrakāya namo namaḥ // II
citta tathāgata śreṣṭha tryadhvapathavartina /
dhātubhūta mahākāśa[I0] ākāśapatha[II] namo namaḥ // I2
ākāśakāyasaṃbhūta ākāśapāthavartaka[I2] /
ākāśacitta dharmāgra caryāpada namo'stu te // I3

samantacaryāgrapaṭalaḥ pañcamaḥ /

sñiṅ po ye śes can rnams kyi / saṅs rgyas chos ñid dag pa ḥdi/
sñiṅ po chos kyi don las byuṅ/byaṅ chub spyod paḥi gnas ḥdi yin/ 9

de nas yaṅ brjod kyis mi laṅ baḥi yaṅ brjod kyis mi laṅ baḥi
saṅs rgyas kyi źiṅ ri rab la sogs paḥi rdul phra rab sñed kyi
byaṅ chub sems dpaḥ rnams ḥjigs skrag nas brgyal bar gyur to/
de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyis/byaṅ chub
sems dpaḥ de dag brgyal bar gyur pa gzigs nas/bcom ldan ḥdas de
bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi bdag po
la/ḥdi skad ces gsol to/bcom ldan ḥdas byaṅ chub sems dpaḥ
sems dpaḥ chen po ḥdi dag bslaṅ bar gsol/de nas bcom ldan ḥdas
de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rje
de bźin gśegs pa/nam mkhaḥ daṅ mñam pa gñis su med paḥi rdo rje
źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs so/sñoms par źugs
ma thag tu bcom ldan ḥdas sku daṅ gsuṅ daṅ thugs rdo rjeḥi bdag
poḥi ḥod kyis reg pa tsam gyis/de nas byaṅ chub sems dpaḥ sems
dpaḥ chen po de dag raṅ raṅ gi stan la gnas par gyur to/de nas
de bźin gśegs pa thams cad ṅo mtshar du gyur/rmad du gyur/dgyes
pas khyab par gyur nas/chos kyi dbyaṅs ḥdi skad ces gsuṅs so/

e maḥo chos e maḥo chos / e maḥo chos kyi don ḥbyuṅ ba /
chos don dag pa bdag med pa / rdo rje rgyal po phyag ḥtshal ḥdud/IO
sku daṅ gsuṅ thugs rab tu dag/nam mkhaḥ daṅ ni mñam ñid gnas/
rnam par mi ḥgyur snaṅ ba med/rdo rjeḥi sku la phyag ḥtshal ḥdud/II
thugs ni de bźin gśegs paḥi gtso/dus gsum dag gi lam du byuṅ/
nam mkhaḥ chen po dbyiṅs gyur pa/nam mkhaḥi lam la phyag
ḥtshal ḥdud/ I2
nam mkhaḥi sku las yaṅ dag byuṅ/nam mkhaḥi lam la gnas pa po/
nam mkhaḥi thugs te chos kyi mchog/spyod paḥi gnas la phyag
ḥtshal ḥdud/ I3

/

2

kun tu spyod pa mchog gi leḥu ste lṅa paḥo/

CHAPTER SIX

atha khalu akṣobhyavajras tathāgataḥ sarvatathāgatakāya-
vākcittaguhyavajraṃ nāma samādhiṃ samāpadyedaṃ cittādhi-
ṣṭhānamantram udājahāra/ [I]

OṂ sarvatathāgatacittavajrasvabhāvātmako'ham //

atha bhagavān vairocanavajras tathāgato virajapadavajraṃ
nāma samādhiṃ samāpadyedaṃ kāyādhiṣṭhānamantram udājahāra/ [2]

OṂ sarvatathāgatakāyavajrasvabhāvātmako'ham //

atha bhagavān amitāyus [3] tathāgataḥ samatādvayavajraṃ nāma [4]
samādhiṃ samāpadyedaṃ vāgadhiṣṭhānamantram udājahāra/

OṂ sarvatathāgatavāgvajrasvabhāvātmako'ham //

trivajraṃ tathāgataṃ guhyaṃ [5] padaṃ padavibhāvanam/
niṣpādayed ebhiḥ pravarair mantralakṣaṇalakṣitam// [6] I

atha bhagavān ratnaketus tathāgataḥ jñānapradīpavajraṃ
nāma samādhiṃ samāpadyedaṃ mantram [7] udājahāra/

OṂ sarvatathāgatānurāgaṇavajrasvabhāvātmako'ham //

atha bhagavān amoghasiddhivajras tathāgataḥ amoghavajraṃ
nāma samādhiṃ samāpadyedaṃ mantram [8] udājahāra/

OṂ sarvatathāgatapūjāvajrasvabhāvātmako'ham //

pañcakāmaguṇair [9] buddhān pūjayed vidhivat [IO] sadā/
pañcopahārapūjābhir laghu buddhatvam āpnuyāt// 2

ityāha bhagavān sarvatathāgatakāyavākcittavajrādhipatir
vajradharaḥ/atha bhagavān sarvatathāgatakāyavākcittavajrā- [II]

CHAPTER SIX

de nas de bźin gśegs pa rdo rje mi bskyod pa/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi gsaṅ ba rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/thugs byin gyis rlob paḥi sṅags ḥdi gsuṅs so/

OṂ sarbatathāgatatsittabadzrasvabhābātmakoham/
de nas bcom ldan ḥdas de bźin gśegs pa rdo rje rnam par snaṅ mdzad/rdul daṅ bral baḥi gnas rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/sku byin gyis rlob paḥi sṅags ḥdi gsuṅs so/

OṂ sarbatathāgatakāyabadzrasvabhābātmakoham/
de nas bcom ldan ḥdas de bźin gśegs pa tshe dpag tu med pa/ mñam pa ñid mi gñis paḥi rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/gsuṅ byin gyis rlob paḥi sṅags ḥdi gsuṅs so/

OṂ sarbatathāgatabāgbadzrasvabhābātmakoham/
rdo rje gsum po de bźin gśegs paḥi gsaṅ/
gnas ni gnas kyi rnam par bsgom par bya/
sṅags kyi mtshan gyis śin tu mtshan byas la/
mchog rab ḥdi yis bsgrub pa ñid du bya/ I
de nas bcom ldan ḥdas de bźin gśegs pa dkon mchog dpal/ye śes sgron ma rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/sṅags ḥdi gsuṅs so/

OṂ sarbatathāgatānurāgaṇabadzrasvabhābātmakoham/
de nas bcom ldan ḥdas de bźin gsegs pa grub pa rdo rje gdon mi za ba/rdo rje gdon mi za ba źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te/sṅags ḥdi gsuṅs so/

OṂ sarbatathāgatapūdzābadzrasvabhābātmakoham/
rtag tu ḥdod paḥi yon tan lṅas/saṅs rgyas tshul bźin mchod par bya/ mchod pa rnam pa lṅa rnams kyis/myur du saṅs rgyas ñid thob ḥgyur/2
źes bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ

dhipatir vajradhara idaṃ sarvatathāgatamantrarahasyam
udājahāra[1]/

mantranidhyaptikāyena[2] vācā manasi coditaḥ /
sādhayet pravarāṃ siddhiṃ manaḥsaṃtoṣaṇapriyām // 3
cittanidhyaptinairātmyaṃ vācākāyavibhāvanam /
niṣpādayet[3] trisaṃyogam ākāśasamatālayam // 4
kāyavākcittanidhyapteḥ svabhāvo nopalabhyate /
mantramūrtiprayogeṇa[4] na bodhir na ca bhāvanā // 5
vicāryedaṃ[5] samāsena kāyavākcittalakṣaṇam /
bhāvayed bodhisaṃyogaṃ[6] samādhiṃ mantrakalpitam // 6
atha vajradharaḥ[7] śrīmān sarvatathāgatārcitaḥ /
sarvabuddhāgrasarvajño bhāṣate bhāvanottamam // 7
ākāśadhātumadhyasthaṃ bhāvayec candramaṇḍalam /
buddhabimbaṃ prabhāvitvā[8] sūkṣmayogaṃ samārabhet // 8
nāsāgre sarṣapaṃ cintet sarṣape sacarācaram /
bhāvayej jñānapadaṃ[9] ramyaṃ rahasyaṃ jñānakalpitam// 9
ākāśadhātumadhyasthaṃ bhāvayet sūryamaṇḍalam/
buddhabimbaṃ vibhāvitvā padaṃ tasyopari nyaset // 10
HŪṂ[10]
ākāśadhātumadhyasthaṃ bhāvayec candramaṇḍalam[11] /
locanākārasaṃyogaṃ vajrapadme[12] vibhāvayet // 11
ākāśadhātumadhyasthaṃ bhāvayed ratnamaṇḍalam /
ādiyogaṃ prayatnena tasyopari vibhāvayet // 12
ākāśadhātumadhyasthaṃ bhāvayed raśmimaṇḍalam[13] /
sṛjed buddhapadaṃ saumyaṃ parivāraṃ viśeṣataḥ // 13
nīlotpaladalākāraṃ pañcaśūlaṃ viśeṣataḥ /
yavamātraṃ prayatnena nāsikāgre vicintayet // 14

thugs kyi bdag po rdo rje ḥchaṅ bas gsuṅs so/de nas bcom ldan
ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi
bdag po rdo rje ḥdzin kyis/de bźin gśegs pa thams cad kyi sṅags
kyi gsaṅ ba ḥdi gsuṅs so/
sṅags la dmigs paḥi lus daṅ ni/ṅag daṅ yid kyis bskul nas su/
yid ni dgaḥ źiṅ mgu ba yi / dṅos grub rab mchog bsgrub par bya/ 3
sems la dmigs pa bdag med pa/ṅag daṅ lus kyaṅ rnam par bsgom/
nam mkhaḥ bźin du mñam paḥi gnas/sbyor ba rnam gsum bsgrub par bya/4
lus daṅ ṅag daṅ sems dmigs na/ṅo bo ñid ni dmigs su med/
sṅags kyi lus su sbyor ba la/byaṅ chub med ciṅ sgom paḥaṅ med/ 5
sku gsuṅ thugs kyi mtshan ñid ni/ḥdi ni mdor na rnam dpyad nas/
sṅags kyis brtags paḥi tiṅ ṅe ḥdzin/byaṅ chub sbyor ba bsgom par
bya/6
de nas dpal ldan rdo rje ḥdzin/de bźin gśegs pa kun gyis mchod/
saṅs rgyas kun mchog kun mkhyan gyis/sgom paḥi mchog ni bkaḥ stsal to/7
nam mkhaḥi dbyiṅs kyi dbus gnas par/zla baḥi dkyil ḥkhor bsgom par
bya/
saṅs rgyas gzugs ni rab bsgoms nas/phra moḥi sbyor ba kun tu brtsam/8
sna yi rtse mor yuṅs kar bsam/ḥgro daṅ mi ḥgro yuṅs kar la/
ye śes gnas ni ñams dgaḥ ba/gsaṅ baḥi ye śes kyis brtags bsgom/ 9
nam mkhaḥi dbyiṅs kyi dbus gnas par/ñi maḥi dkyil ḥkhor bsgom par
bya/
saṅs rgyas sku yi gnas bsgoms te/de yi steṅ du gnas gźag go/ I0

HŪṂ

nam mkhaḥi dbyiṅs kyi dbus gnas par/gsal baḥi dkyil ḥkhor bsgom par
bya/
spyan gyi tshul du sbyor ba la/rdo rje pad mo rnam par bsgom/ II
nam mkhaḥi dbyiṅs kyi dbus gnas par/rin chen dkyil ḥkhor bsgom par
bya/
mchog gi sbyor ba nan tan gyis/de yi steṅ du yoṅs su bsgom/ I2
nam mkhaḥi dbyiṅs kyi dbus gnas par/ḥod kyi dkyil ḥkhor bsgom par
bya/
saṅs rgyas tshul ni źi ba spro/ḥkhor yaṅ khyad par dag tu spro/ I3
ud pal mthiṅ kaḥi mdog ḥdra ba/rtse mo lṅa ba khyad par du/
nas kyi ḥbru tsam nan tan gyis/sna yi rtse mor rnam par bsam/ I4

canakāsthipramāṇaṃ tu aṣṭa-patraṃ sakeśaram /
nāsikāgra idaṃ śastaṃ bhāvayed bodhiparāyaṇaḥ // I5

cakrādīnāṃ viśeṣena bhāvanāṃ tatra kalpayet /
siddhyate bodhipadaṃ ramyaṃ sarvasiddhiguṇālayam // I6

sṛjet tatra samāsena buddhān bodhipratiṣṭhitān /
niścārayed dharmapadaṃ kāyavākcittalakṣitam // I7

atha vajradharaḥ śrīmān sarvatattvārthadeśakaḥ /
sarvacaryāgrasaṃśuddhaṃ bhāṣate guhyam uttamam // I8

ṣaṇmāsān bhāvayet prājño rūpaśabdarasānvitaḥ /
guhyatattvamahāpūjāṃ saṃpūjya ca vibhāvayet // I9

viṇmūtra-āhārakṛtyārthaṃ kuryāt siddhiphalārthinaḥ/
siddhyate 'nuttaraṃ tattvaṃ buddhabodhim anāvilam // 20

māṃsāhārakṛtyārthaṃ mahāmāṃsaṃ prakalpayet /
sidhyate kāyavākcittaṃ rahasyaṃ sarvasiddhiṣu // 2I

hastimāṃsaṃ hayamāṃsaṃ śvānamāṃsaṃ tathottamam /
bhakṣed āhārakṛtyārtham anyad annaṃ tu na ca bhakṣayet/
priyo bhavati buddhānāṃ bodhisattvānāṃ dhīmatām // 22

anena khalu yogena laghu buddhatvam āpnuyāt /
kāmadhātvīśvaro loke sa bhavet padakarmakṛt // 23

tejasvī balavān śreṣṭhaḥ kāntimān priyadarśanaḥ /
vaśam ānayed imaṃ lokaṃ darśane naiva coditaḥ // 24

idaṃ tat sarvabuddhānāṃ rahasyaṃ bodhim uttamam /
mantraguhyam idaṃ tattvaṃ kāyavākcittalanghitam // 25

kāyavākcittādhiṣṭhānapaṭalaḥ ṣaṣṭhaḥ /

tsa na ka yi ḥbru tsam la/ḥdab ma brgyad pa ge sar bcas/
sna yi rtse mor ḥdi śis te/bsgoms pas byaṅ chub gźol bar ḥgyur/ I5
ḥkhor lo la sogs khyad par du/sgom pa der ni brtag par bya/
dṅos grub thams cad yon tan gnas/ñams dgaḥ byaṅ chub gnas
ḥgrub ḥgyur/ I6
saṅs rgyas byaṅ chub gnas rnams ni/de ru mdor na spro bar bya/
sku gsuṅ thugs kyis mtshan pa yi/chos kyi tshig rnams
rab tu brjod/ I7
de nas dpal ldan rdo rje ḥdzin/de ñid don kun ston pa pos/
spyod pa kun mchog legs dag pa/gsaṅ baḥi dam pa bkaḥ stsal to/ I8
gzugs daṅ sgra daṅ ror ldan pa/śes rab can gyis zla drug bsgom/
gsaṅ baḥi de ñid mchod chen gyis/legs par mchod nas bsgom par bya/I9
dṅos grub ḥbras bu ḥdod pa yis/zas su bśaṅ gci zos na ni/
saṅs rgyas byaṅ chub skyon med pa/yaṅ dag bla med grub par ḥgyur/20
zas su śa rnams za ba daṅ / śa chen dag ni rab brtags na /
sku daṅ gsuṅ thugs gsaṅ ba yi/dṅos grub thams cad ḥgrub par ḥgyur/2I
glaṅ poḥi śa daṅ rta yi śa / de bźin dam pa khyi yi śa /
zas kyi phyir ni bzaḥ bar bya/zas gźan dag ni ma zas na/
byaṅ chub sems dpaḥ blo can daṅ/saṅs rgyas rnams ni mñes par ḥgyur/22
ḥdi lta bu yi sbyor ba yis / myur du saṅs rgyas ñid thob ḥgyur/
ḥdod khams dbaṅ phyug ḥjig rten na/go ḥphaṅ las ni byed par ḥgyur/23
gtso bo gzi can stobs daṅ ldan/mdaṅs bzaṅ mthoṅ na yid du ḥoṅ/
mthoṅ ba tsam gyis bskul med par/ḥjig rten ḥdi dag dbaṅ du ḥgyur/24
ḥdi ni saṅs rgyas thams cad kyi/gsaṅ ba byaṅ chub dam pa ste/
yaṅ dag snags kyi gsaṅ ba ḥdi / lus ṅag sems las ḥdaḥ baḥo / 25

sku daṅ gsuṅ daṅ thugs byin gyis rlob paḥi leḥu ste drug paḥo/

CHAPTER SEVEN

atha bhagavān sarvatathāgatakāyavākcittādhipatir mahā-
samayatattvamantracaryāgrasaṃbodhipaṭalam udājahāra/[1]

sarvakāmopabhogaiś ca sevyamānair yathecchataḥ /
anena khalu yogena laghu buddhatvam āpnuyāt // I

sarvakāmopabhogais tu sevyamānair yathecchataḥ /
svādhidaivatayogena svaṃ parāṃś ca pūjayet // 2[2]

duṣkarair niyamais tīvraiḥ sevyamānair na sidhyati/
sarvakāmopabhogais tu sevayaṃś cāśu sidhyati // 3[3]

bhikṣāśinā na japtavyaṃ na ca bhaikṣyarato bhavet/
japen mantram abhinnāṅgaṃ sarvakāmopabhogakṛt // 4[4]

kāyavākcittasausthityaṃ prāpya bodhiṃ samaśnute/
anyathākālamaraṇaṃ pacyate narake dhruvam // 5

buddhāś ca bodhisattvāś ca mantracaryāgracāriṇaḥ/
prāptā dharmākṣaraṃ śreṣṭhaṃ sarvakāmopasevanaiḥ// 6[5]

sevayet kāmaguṇān pañca jñānārthī rāgiṇaḥ sadā /
toṣayed bodhisattvāṃś ca rāgayed bodhisauriṇān // 7[6][7][8]

rūpaṃ vijñāya trividhaṃ pūjayet pūjanātmakaḥ /
sa eva bhagavān viśvo buddho vairocanālayaḥ // 8[9][I0][II]

śabdaṃ trividhaṃ vijñāya devatānāṃ nivedayet /
sa eva bhagavān viśvo buddharatnākaraḥ prabhuḥ// 9[I2][I3]

gandhaṃ vijñāya trividhaṃ buddhādīnāṃ nivedayet/
sa eva bhagavān viśvo rāgadharmadharaḥ prabhuḥ// I0[I4][I5][I6]

rasaṃ jñātvā tu trividhaṃ devatānāṃ nivedayet/
sa eva bhagavān viśvo buddho ya amoghavajravān// II[I7]

sparśaṃ jñātvā tu trividhaṃ svakulasya nivedayet/
sa eva bhagavān vajrī akṣobhyākāralābhinaḥ // I2

CHAPTER SEVEN

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ
gsuṅ daṅ thugs kyi bdag pos/dam tshig chen poḥi de kho na ñid
sṅags kyi spyod paḥi mchog mṅon par rdzogs paḥi byaṅ chub paḥi
leḥu ḥdi gsuṅs so/

ḥdod paḥi loṅs spyod thams cad la/ji ltar ḥdod par bsten na ni/
ḥdi lta bu yi sbyor ba yis/saṅs rgyas myur du thob par ḥgyur/ I
ḥdod paḥi loṅs spyod thams cad ni/ji ltar ḥdod pas bsten bya ste/
raṅ gi lha yi sbyor ba yis/bdag daṅ gźan la mchod par bya/ 2
dkaḥ thub sdom pa mi bzad pas/bsten kyaṅ ḥgrub par mi ḥgyur gyi/
ḥdod paḥi loṅs spyod thams cad la/bsten na myur du ḥgrub par ḥgyur/ 3
sloṅs mo za źiṅ ma bzla ste/sloṅs moḥaṅ dgaḥ bar mi byaḥo/
ḥdod pa kun la loṅs spyod ciṅ/sṅags kyi yan lag ma ñams bzlas/ 4
lus daṅ ṅag daṅ sems rnams ni/bde bar gnas na byaṅ chub ḥthob/
gźan du dus mi ḥchi ba daṅ/dmyal bar ṅes par sreg par ḥgyur/ 5
saṅs rgyas byaṅ chub sems dpaḥ daṅ/sṅags kyi spyod pa mchog
spyod rnams/
chos mchog mi gyo brñes pa yaṅ/ḥdod pa thams cad bsten pas so/ 6
chags can ye śes ḥdod pa yis/rtag tu ḥdod yon lṅa rnams bsten/
byaṅ chub sems dpaḥ mñes par bya/byaṅ chub ñi ma chags par bya/ 7
gzugs la rnam gsum śes byas nas/mchod par byed pas mchod par bya/
de ñid bcom ldan sna tshogs pa/saṅs rgyas rnam par sṅaṅ mdzad gźi/ 8
sgra la rnam gsum śes byas nas/lha rnams la ni dbul bar bya/
de ñid bcom ldan sna tshogs pa/saṅs rgyas rin chen ḥbyuṅ gnas gtso/9
dri la rnam gsum śes byas nas/saṅs rgyas sogs la dbul bar bya/
de ñid bcom ldan sna tshogs pa/ḥdod chags chos kyi ḥbyuṅ gnas gtso/10
ro la rnam gsum śes byas nas/lha rnams la ni dbul bar bya/
de ñid saṅs rgyas sna tshogs pa/saṅs rgyas thogs med rdo rje ḥdźin/II
reg la rnam gsum śes byas nas/bdag gi rigs la dbul bar bya/
de ñid bcom ldan rdo rje can/mi bskyod pa yi tshul brñes paḥo/ I2

rūpaśabdarasādīnāṃ sadā cittaṃ niyojayet /
idaṃ tat sarvabuddhānāṃ guhyaṃ sārasamuccayam// 13

rūpaśabdādibhir mantrī devatāṃ bhāvayet sadā/
athavā bhāvayet tatra kulabhedavibhāvanaiḥ // 14

buddhānusmṛtisaṃyogād dharmānusmṛtibhāvanā/
bhāvanā kāyavākcittaṃ vajrānusmṛtibhāvanā // 15

kulānusmṛtisaṃyogāt krodhānusmṛtibhāvanā /
devatānusmṛtisaṃyogād bhāvayan bodhim āpnuyāt// 16

ṣodaśābdikāṃ prāpya yoṣitāṃ rūpasuprabhām/
pracchanne prārabhet pūjām adhiṣṭhānapadais tribhiḥ// 17

tathāgatamahābhāryāṃ locanādīn vibhāvayet /
dvayendriyasamāpatyā buddhasiddhim avāpnuyāt// 18

HŪṂkāraṃ OṂkāraṃ ca ĀḤkāraṃ PHAṬ vikalpayet/
pañcaraśmisamākīrṇaṃ padmavajraṃ ca bhāvayet// 19

candrāṃśum iva sajvālāṃ bhāvayet tāṃ manoramām/
buddhānusmṛtiyogādīn bhāvayed bodhikāṅkṣiṇaḥ// 20

tatra kathaṃ buddhānusmṛtibhāvanā /
bhage liṅgaṃ pratiṣṭhāpya buddhabimbaṃ vibhāvayet/
romakūpāgravivare buddhameghān sphared budhaḥ// 21

tatra kathaṃ dharmānusmṛtibhāvanā /
bhage liṅgaṃ pratiṣṭhāpya vajradharmaṃ vibhāvayet/
romakūpāgravivare dharmameghān sphared budhaḥ// 22

tatra kathaṃ vajrānusmṛtibhāvanā /
bhage liṅgaṃ pratiṣṭhāpya vajrasattvaṃ vibhāvayet/
romakūpāgravivare vajrameghān sphared budhaḥ// 23

tatra kathaṃ kulānusmṛtibhāvanā /
bhage liṅgaṃ pratiṣṭhāpya buddhabimbaṃ vibhāvayet/
romakūpāgravivare kulameghān sphared budhaḥ// 24

gzugs sgra ro la sogs pa la/rtag tu sems ni sbyar bar bya/
ḥdi ni saṅs rgyas thams cad kyi/gsaṅ baḥi sñiṅ po btus paḥo/ I3
gzugs sgra dri sogs sṅags pa yis/lha ñid du ni rtag tu bsgom/
yaṅ na de la sgom pa ni/rigs kyi tshul du rnam par bsgom/ I4
saṅs rgyas rjes su dran par sbyor/chos ni rjes su dran sgom pa/
rdo rje rjes su dran sgom pa/sku daṅ gsuṅ daṅ thugs rnams sgom/I5
rigs ni rjes su dran par sbyor/khro bo rjes su dran sgom pa/
lha ni rjes su dran par sbyor/bsgoms na byaṅ chub thob par ḥgyur/I6
bud med gzugs ldan mdaṅs bzaṅ ba/lo graṅs bcu drug lon pa la/
byin gyis brlabs kyi gnas gsum gyis/dben par mchod pa rab tu brtsam/ I7
de bźin gśegs paḥi btsun moḥi mchog/spyan la sogs par bsgom par bya/
dbaṅ po gñis ni mñam sbyar bas/saṅs rgyas dṅos grub thob par ḥgyur/I8
yi ge HŪṂ daṅ OṂ dag daṅ/ ĀḤ daṅ PHAṬ kyaṅ rab brtag bya/
ḥod zer rnam lṅas khyab pa yi/pad ma rdo rje bsgom par bya/ I9
ḥbar bcas zla ḥod bźin du dkar/yid du ḥoṅ ba bsgom bar bya/
saṅs rgyas rjes dran sbyor la sogs/byaṅ chub ḥdod pas bsgom par bya/ 20

de la saṅs rgyas rjes su dran pa ji ltar sgom źes na/
bha ga la ni liṅ ga bźag / saṅs rgyas gzugs ni bsgom par bya /
ba spu rnams kyi bu ga nas/mkhas pas saṅs rgyas sprin rnams spro/2I

de la chos rjes su dran pa ji ltar sgom źes na/
bha ga la ni liṅ ga bźag / rdo rje chos ni bsgom par bya /
ba spu rnams kyi bu ga nas/mkhas pas chos kyi sprin rnams spro/ 22

de la rdo rje rjes su dran pa ji ltar sgom źes na/
bha ga la ni liṅ ga bźag / rdo rje sems dpaḥ rnam par bsgom/
ba spu rnams kyi bu ga nas/rdo rje sprin rnams spro bar bya/ 23
de la rigs rjes su dran pa ji ltar sgom źes na/
bha ga la ni liṅ ga bźag / saṅs rgyas gzugs ni rab tu bsgom/
ba spu rnams kyi bu ga nas/mkhas pas rigs kyi sprin rnams spro/ 24

tatra kathaṃ krodhānusmṛtibhāvanā /

bhage liṅgaṃ pratiṣṭhāpya krodheśvaraṃ vibhāvayet/
romakūpāgravivare krodhameghān sphared budhaḥ// 25

tatra kathaṃ samayānusmṛtibhāvanā /

svavajraṃ padmasaṃyuktaṃ dvayendriyaprayogataḥ/
svaretobhindubhir buddhān vajrasattvāṃś ca pūjayet//26

tatra kathaṃ maṇḍalānusmṛtibhāvanā /

dvayendriyasamāpatyā svaretas tu vicakṣaṇaḥ/
niścārayet sadā yogī maṇḍalān maṇḍalākārān// 27

tatra kathaṃ kāyānusmṛtibhāvanā /

yat kāyaṃ sarvabuddhānāṃ pañcaskandhaprapūritam/
buddhakāyasvabhāvena mamāpi tādṛśaṃ bhavet// 28

tatra kathaṃ vāganusmṛtibhāvanā /

yad eva vajradharmasya vācā niruktisaṃpadā/
mamāpi tādṛśī vācā bhaved dharmadharopamā// 29

tatra kathaṃ cittānusmṛtibhāvanā /

yac cittaṃ samantabhadrasya guhyakendrasya dhīmataḥ/
mamāpi tādṛśaṃ cittaṃ bhaved vajradharopamam// 30

tatra kathaṃ sattvānusmṛtibhāvanā /

yac cittaṃ sarvasattvānāṃ kāyavākcittalakṣitam/
mamāpi tādṛśaṃ cittam ākāśasamasāriṇam// 31

tatra kathaṃ sarvamantramūrtikāyavākcittānusmṛtibhāvanā/

yat kāyaṃ mantravajrasya vācā kāyavibhāvanam/
mamāpi tādṛśaṃ nityaṃ bhaven mantradharopamam// 32

de la khro bo rjes su dran pa ji ltar sgom źes na/
bha ga la ni liṅ ga bźag / khro boḥi dbaṅ po rab tu bsgom /
ba spu rnams kyi bu ga nas/mkhas pas khro boḥi sprin rnams spro/25

de la dam tshig rjes su dran pa ji ltar sgom źes na/
bdag gi rdo rje pad mar ldan/dbaṅ po gñis ni mñam sbyar te/
raṅ gi khu baḥi thigs pa yis/saṅs rgyas rdo rje sems dpaḥ mchod/26

de la dkyil ḥkhor rjes su dran pa ji ltar sgom źes na/
dbaṅ po gñis ni mñam bźag ste/mkhas pas raṅ gi khu ba dag/
rnal ḥbyor pas ni rtag tu dbyuṅ/dkyil ḥkhor dkyil ḥkhor tshul du bya / 27

de la sku rjes su dran pa ji ltar sgom źes na/
saṅs rgyas kun gyi sku gaṅ yin/phun po lṅa yis rab tu rgyas/
saṅs rgyas sku yi raṅ bźin gyis/bdag kyaṅ de daṅ ḥdrar gyur cig/28

de la gsuṅ rjes su dran pa ji ltar sgom źes na/
rdo rje chos kyi gsuṅ gaṅ yin/gsuṅ de ṅes tshig phun sum tshogs/
bdag gi tshig kyaṅ de ḥdra ste/chos ḥdzin pa daṅ ḥdrar gyur cig/29

de la thugs rjes su dran pa ji ltar sgom źes na/
gsaṅ baḥi bdag po blo ldan pa/kun tu bzaṅ poḥi thugs gaṅ yin/
rdo rje ḥdzin pa lta bur ni/bdag gi sems kyaṅ de ḥdrar gyur/ 30

de la sems can rjes su dran pa ji ltar sgom źes na/
sems can kun gyi sems gaṅ yin/sku daṅ gsuṅ daṅ thugs kyi mtshan/
de ni saṅs rgyas thams cad kyi/mkhaḥ daṅ mtshuṅs par spyod gyur cig / 31

de la sṅags thams cad kyi gzugs daṅ sku daṅ gsuṅ daṅ thugs
rjes su dran pa ji ltar sgom źes na/
sṅags kyi rdo rje sku gaṅ yin/gsuṅ gis sku yaṅ rnam sgom pa/
bdag kyaṅ rtag tu de ḥdra bar/ sṅags ḥdzin pa daṅ mñam gyur cig/ 32

tatra kathaṃ samayānusmṛtibhāvanā /

samayāt[1] kṣareḍ retaṃ vidhinā pibet phalakāṅkṣayā/

mārayet[2] tāthāgataṃ vyūhaṃ sutarāṃ siddhim āpnuyāt//33

tatra kathaṃ prajñāpāramitāsamayānusmṛtibhāvanā/

prakṛtiprabhāsvarāḥ sarve anutpannā nirāśravāḥ[3]/

na bodhir nābhisamayo na dhātur[4] na ca saṃbhavaḥ// 34

tatra kathaṃ anutpādānusmṛtibhāvanā /

prakṛtiprabhāsvaraṃ sarvaṃ nirnimittaṃ nirākṣaram/

na dvayaṃ nādvayaṃ śāntaṃ khasadṛśaṃ sunirmalam// 35

tatra kathaṃ dveṣakulādipūjānusmṛtibhāvanā[5]/

dvādaśābdikāṃ prāpya yoṣitāṃ sthiracetasām/

kulayogaprabhedena svaśukreṇa prapūjayet// 36

anena[6] tāthāgataṃ kāyaṃ[7] cittaṃ vajradharasya ca/

vācā[8] dharmadharāgrasya prāpyatehaiva janmani[9]// 37

kāyavākcittasaṃsiddhir[10] ye cānye hīnajāḥ smṛtāḥ/

sidhyanti[11] tasya jāpena trivajrābhedyabhāvanaiḥ[12]// 38

mantracaryāgrapaṭalaḥ[13] saptamaḥ[14] /

de la dam tshig rjes su dran pa ji ltar sgom źes na/
dam tshig khu phyuṅ cho ga bźin/ḥbras bu ḥdod pas btuṅ bar bya/
de bźin gśegs paḥi tshogs bsad na/dṅos grub rab tu ḥthob par ḥgyur/ 33

de la śes rab kyi ṗha rol tu phyin paḥi dam tshig rjes su
dran pa ji ltar sgom źes na/
raṅ bźin gyis ni ḥod gsal ba/thams cad ma skyes zag pa med/
byaṅ chub med ciṅ mṅon rtogs med/khams kyaṅ med ciṅ ḥbyuṅ baḥan med/ 34

de la ma skyes pa rjes su dran pa ji ltar sgom źes na/
thams cad raṅ bźin ḥod gsal ba/mtshan med mi ḥgyur nam mkhaḥ bźin/
gñis med gñis su med min źi/śin tu dri med nam mkhaḥ bźin/ 35

de la źesdaṅ gi rigs la sogs paḥi mchod pa rjes su dran pa
ji ltar sgom źes na/
bud med sems ni rab brtan pa/lo graṅs bcu gñis lon rñed pa/
rigs kyi sbyor bas rab bsgoms te/bdag gi khu bas mchod par bya/ 36
ḥdis ni de bźin gśegs paḥi sku/rdo rje ḥdzin paḥi thugs daṅ ni/
chos ḥdzin mchog gi gsuṅ dag kyaṅ/tshe ḥdi ñid la thob par ḥgyur/37
sku daṅ gsuṅ daṅ thugs kyaṅ ḥgrub/gaṅ gźan phra mor bśad pa rnams/
rdo rje mi phyed gsum bsgoms te/bzlas pa tsam gyis de ḥgrub ḥgyur/38

sṅags kyi spyod pa mchog gi leḥu ste bdun paḥo/

CHAPTER EIGHT

atha bhagavān ratnaketus tathāgato bhagavantaṃ sarva-
tathāgatakāyavākcittādhipatiṃ parameśvaraṃ mahāvajra-
dharam anena stotrarājenādhyeṣayām āsa /

vajrasattva mahāyāna ākāśacaryaviśodhaka /
samantabhadracaryāgra deśa pūjāṃ jinottama // I
rāgadveṣamahāmoha vajrayānapradeśaka /
ākāśadhātukalpāgra ghoṣa pūjāṃ jinālaya // 2
mokṣamārgapraṇetāra triyānapathavartaka /
buddhasaubhāgyaśuddhātmā bhāṣa pūjāṃ narottama// 3
bodhicittaviśālākṣa dharmacakrapravartaka /
kāyavākcittasaṃśuddha vajrayāna namo'stu te // 4

atha vajradharo rājā sarvākāśamahākṣaraḥ /
sarvābhiṣekasarvārthaḥ sarveśo sarvaratnadhṛk// 5
pūjāṃ tathāgatīṃ śreṣṭhāṃ trivajrābhedyasaṃsthitām/
kāyavākcittasaubhāgyāṃ bhāṣate jinasaṃbhavām // 6
prāpya kanyāṃ viśālākṣīṃ rūpayauvanamaṇḍitām /
pañcaviṃśatikāṃ gṛhya tiryagbhyo'pi prakalpayet// 7

śucau vivikte pṛthivīpradeśe
jinātmajaśāntaśivālaye ca /
viṇmūtratoyādivilepanaṃ vā
kurvīta śaśvaj jinapūjahetoḥ // 8

stanāntaraṃ yāvac chikhāntamadhye
caraṇāntare cāpi nyased vidhijñaḥ /
nābhīkaṭīguhye jinātmajānāṃ
nyāsaṃ prakuryāt kulapañcakānām // 9

CHAPTER EIGHT

de nas bcom ldan ḥdas de bźin gśegs pa rdo rje dkon mchog
dpal gyis/bcom ldan ḥdas de bźin gśegs pa thams cad kyi
bdag po/dbaṅ phyug dam pa rdo rje ḥdzin pa chen po la/bstod
paḥi rgyal po ḥdis gsol ba btab bo/

rdo rje sems dpaḥ theg pa che/nam mkhaḥi spyod pa rnam sbyoṅ ba/ I
kun tu bzaṅ poḥi spyod pa mchog/rgyal mchog mchod pa bśad du gsol/I
ḥdod chags źe sdaṅ gti mug che/rdo rje theg pa rab ston pa/
nam mkhaḥi dbyiṅs daṅ mtshuṅs paḥi mchog/rgyal gźi mchod pa 2
bśad du gsol/ 2
thar baḥi lam ni rab ston pa/theg pa gsum gyi lam la gnas/
saṅs rgyas skal mchog dag paḥi bdag/mi mchog mchod pa bśad du gsol/3
byaṅ chub sems ni rgyas paḥi spyan/chos kyi ḥkhor lo rab bskor ba/
sku daṅ gsuṅ thugs śin tu dag/phyag ḥtshal rdo rje theg pa laḥo/ 4
de nas rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ mi ḥgyur che/
thams cad dbaṅ bskur kun gyi don/kun dbaṅ rdo rje rin chen ḥdzin/5
de bźin gśegs paḥi mchod paḥi mchog/rdo rje mi phyed gsum gnas pa/
sku daṅ gsuṅ daṅ thugs skal mchog/rgyal ba ḥbyuṅ bar ḥgyur ba bśad/6
na chuṅ gźon nu mig yaṅs pa / gzugs gzaṅ gźon pas brgyan pa ni/
lo graṅs ñi śu lṅa lon rñed / byol soṅ las kyaṅ rab tu brtag / 7

sa phyogs gtsaṅ źiṅ rnam par dben paḥam/
rgyal ñid skyes źi źi baḥi gnas rnams su/
bśaṅ gci chu la sogs pas byug paḥam/
rgyal ba mchod phyir rtag par rab tu bya/ 8
nu maḥi dbus par spyi gtsug mthaḥ yi bar/
cho ga śes pas yaṅ na rkaṅ paḥi bar/
lte ba rked pa gsaṅ bar rgyal baḥi sras/
rigs lṅa rnams ni dgod par rab tu bya/ 9

ākāśadhātumadhyasthaṃ bhāvayed jñānasāgaram /
ātmānaṃ candramadhyasthaṃ bhāvayed hṛdaye budhaḥ// I0

saṃhāraṃ ca prakurvīta yadīcchec chāntavajradhṛk/
catūratnamayaṃ stūpaṃ raśmimālāvibhūṣitam // II

jñānodadhiṃ tripathebhya ālayaṃ tu vicintayet/
svaromakūpavivare pūjāmeghān sphared budhaḥ // I2

padmaṃ pañcavidhaṃ jñātvā utpalaṃ ca vicakṣaṇaḥ/
jātiṃ ca trividhaṃ jñātvā devatānāṃ nivedayet // I3

karṇikārasya kusumaṃ mallikāyūthikāṃ tathā /
karavīrasya kusumaṃ dhyātvā pūjāṃ prakalpayet //. I4

yojanaśatavistāraṃ bhāvayec cakramaṇḍalam /
kulānāṃ tat prakurvīta sadā nyāsaṃ vicakṣaṇaḥ /

padmaṃ vajraṃ tathā khaḍgaṃ utpalaṃ bhāvayed budhaḥ//I5

yojanakoṭivistāraṃ caturasraṃ suśobhanam /
catūratnamayaṃ caityaṃ svacchaṃ prakṛtinirmalam/

bhāvayed ālayaṃ prājñaḥ kulānāṃ pūjahetunā // I6

pañcakāmaguṇaiḥ pūjāṃ yādasīṃ ca samārabhet /
ratnavastrādibhir nityaṃ pūjayed bodhikāṅkṣayā/

pañcopahārapūjāgrair devatāṃ toṣayet sadā // I7

kanyāṃ ratnākarīṃ śreṣṭhāṃ nānāratnādyalaṃkṛtām/
dadyād vai sarvabuddhānāṃ siddhaye'tīvasādhane// I8

saptaratnair idaṃ kṛtvā paripūrṇaṃ vicakṣaṇaḥ/
dadyāt pratidinaṃ prājño dānārthaṃ siddhikāṅkṣayā// I9

adhipatimudrāṃ samādhāya buddhamaṇḍalamadhyataḥ/
dadyāt sparśasamāyogaṃ buddhānāṃ rāgabuddhinām // 20

ākāśadhātumadhyasthaṃ bhāvayed vyūhamaṇḍalam /
svabimbaṃ tathāgatamayaṃ viṇmūtraiḥ pūjayed gurum// 2I

nam mkhaḥi dbyiṅs kyi dbus gnas par/ye śes rgya mtsho bsgom par bya/
bdag ñid zla baḥi dbus gnas par/mkhas pas sñiṅ khar bsgom par bya/10
źi ba rdo rje ḥdzin ḥdod na/ bsdu ba dag kyaṅ rab tu bya /
rin chen sna bźiḥi mchod rten la/ḥod zer ḥphreṅ bas
rnam par brgyan/ 11
ye śes rgya mtsho dus gsum gyi/gnas de yin par rnam par bsam/
bdag gi ba spuḥi bu ga nas/mkhas pas mchod paḥi sprin rnams spro/12
mkhas pas utpala dag kyaṅ / padma rnam pa lṅar śes bya /
dzāti rnam gsum śes byas nas / lha rnams la ni dbul bar bya / 13
me tog karṇikāra daṅ / mallikā daṅ yūthikā /
me tog karabīra bsam / mchod pa thams cad rab tu brtag / 14
dpag tshad brgya yi khyon tsam du/ḥkhor loḥi dkyil ḥkhor
bsgom byas la/
rnam par mkhas pas rtag par ni/rigs rnams rab tu dgod par bya/
de bźin padmo rdo rje daṅ / ral gri utpal mkhas pas bsgom / 15
dpag tshad bye baḥi khyon tsam du/gru bźi śin tu mdzes pa yi/
mchod rten rin chen sna bźi pa / gsal źiṅ raṅ bźin dri ma med /
rigs rnams thams cad mchod paḥi phyir/śes rab can gyis
gnas su bsgom/ 16
ḥdod paḥi yon tan lṅa rnams kyis/de la mchod pa rgya mtsho brtsam/
rin chen na bzaḥ la sogs pas/byaṅ chub ḥdod pas rtag tu mchod/
mchod pa rnam lṅa mchog rnams kyis/rtag tu lha rnams mñes par bya/17
rin chen ḥbyuṅ gnas na chuṅ mchog/rin chen sna tshogs
mchog gis brgyan/
sgrub tshe rab tu ḥgrub paḥi phyir/saṅs rgyas kun la dbul bar bya/18
źiṅ ḥdi rin chen sna bdun gyis/mkhas pa dag gis yoṅs bkaṅ la/
dṅos grub ḥdod pas sbyin paḥi phyir/ñin re śes rab can gyis dbul/19
bdag poḥi phyag rgyar mñam bźag la/saṅs rgyas dkyil ḥkhor
dbus dag tu/
ḥdod chags blo can saṅs rgyas la/reg paḥi sbyor ba dbul bar bya/ 20
nam mkhaḥi dbyiṅs kyi dbus gnas par/dkyil ḥkhor bkod pa
bsgom par bya/
de bźin gśegs pa bdag gi lus/bla ma bśaṅ daṅ gci bas mchod/ 21

yoṣitaṃ prāpya subhagāṃ cāruvaktrāṃ[1] suśobhanām[2] /
adhiṣṭhānapadaṃ dhyātvā tattva-pūjāṃ prakalpayet /
gṛhya[3] śukraṃ viśālākṣo bhakṣayed dṛḍhabuddhimān // 22
idaṃ tat sarvamantrāṇāṃ kāyavākcittapūjanam[4] /
mantrasiddhikāraṃ[5] proktaṃ rahasyaṃ jñānavajriṇām // 23

viṇmūtrasamayapaṭalo[6]'ṣṭamaḥ /

bźin bzaṅ śin tu mdzed pa yi/na chuṅ skal ba mchog ldan pa/
byin gyis brlabs kyi gnas bsams te/saṅs rgyas mchod pa
rab tu brtag/
mig bzaṅ brtan paḥi blo ldan pas/khu ba blaṅs nas bzaḥ bar bya/ 22
ḥdi ni sṅags rnams thams cad kyi/sku gsuṅ thugs kyi mchod pa ste/
ye śes rdo rje caṇ gyi gsaṅ/sṅags rnams dṅos grub byed par gsuṅs/23

bśaṅ gciḥi dam tshig gi leḥu stæ brgyad paḥo/

CHAPTER NINE

atha vajradharo rājā sarvākāśamahākṣaraḥ /
sarvābhiṣekacaryāgraḥ sarvārtho parameśvaraḥ // I
kāyavākcittasaṃbhogaṃ trivajrābhedyamaṇḍalam /
ghoṣate paramaṃ ramyaṃ rahasyaṃ buddhajñāninām// 2
ākāśadhātumadhyasthaṃ bhāvayed buddhamaṇḍalam /
akṣobhyavajraṃ prabhāvitvā pāṇau vajraṃ vibhāvayet//3
sphuliṅgagahanādīptaṃ pañcaraśmiprapūritam /
buddhāṃs tryadhvapathān dhyātvā tatra vajreṇa
cūrṇayet // 4
kāyavākcittasaṃbhogaṃ naṣṭaṃ vajreṇa cūrṇitam /
bhāvayet paramaṃ dhyānaṃ cittasiddhisamāvaham // 5
anena guhyavajreṇa sarvasattvān vighātayet /
jayante'kṣobhyavajrasya buddhakṣetre jinaurasāḥ// 6
dveṣakulatattvasamayo'yaṃ jñeyaḥ sarvakulārṇavaḥ /

atha vajradharo rājajñānamokṣaprasādhakaḥ /
svabhāvaśuddhanirlepo bodhicaryāpradeśakaḥ /
bhāṣate samayaṃ tattvaṃ buddhabodhiprasādhakam// 7
ākāśadhātumadhyasthaṃ bhāvayec cakramaṇḍalam /
vairocanaṃ vibhāvitvā sarvabuddhān vibhāvayet // 8
sarvaratnaprayogeṇa vajrabimbān prakalpayet /
haraṇaṃ sarvadravyāṇāṃ trivajreṇa vibhāvayet // 9
bhavanti cintāmaṇisamā dravyodadhiprapūritāḥ /
aurasāḥ sarvabuddhānāṃ bhavanti munipuṅgavāḥ // IO
mohakulatattvasamayo'yaṃ jñeyaḥ sarvakulārṇave /

CHAPTER NINE

de nas rgyal po rdo rje ḍdzin/thams cad nam mkhaḥ mi ḥgyur che/
thams cad dbaṅ bskur spyod paḥi mchog/dbaṅ phyug dam pa
kun don gyis/ I
sku gsuṅ thugs la loṅs spyod pa/rdo rje mi phyed gsum dkyil ḳkhor/
saṅs rgyas ye śes can gyi gsaṅ/ñams dgaḥ mchog ni rab tu bśad/ 2
nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas dkyil ḳkhor
bsgom par bya/
rdo rje mi bskyod rab bsgoms nas/lag tu rdo rje bsgom par bya/ 3
ḥod ḥphro maṅ po ḥbar ba daṅ/ḥod zer sna lṅas rab tu gaṅ/
dus gsum pa yi saṅs rgyas rnams/bsgoms nas rdo rjes phye mar brlag/4
sku gsuṅ thugs kyi loṅs spyod ni/rdo rjes phyer brlags med gyur pa/
bsam gtan mchog de bsgoms na ni/thugs kyi dṅos grub thob par ḥgyur/5
rdo rje gsaṅ ba ḍdi lta bus/ sems can thams cad bsad na ni/
mi bskyod saṅs rgyas źiṅ dag tu/rgyal baḥi sras su skye bar ḥgyur/6
ḍdi ni źe sdaṅ gi rigs kyi dam tshig gi de kho na ste/rigs thams
cad kyi rgya mtsho yin par śes par byaḥo/

de nas rgyal po rdo rje ḍdzin/mi śes thar pa rab sgrub pa/
ṅo bo ñid dag gos pa med / byaṅ chub spyod pa rab ston pas/
saṅs rgyas byaṅ chub sgrub pa ni/yaṅ dag dam tshig bkaḥ stsal to/7
nam mkhaḥi dbyiṅs kyi dbus gnas par/ḳkhor loḥi dkyil ḳkhor
bsgom par bya/
rnam par snaṅ mdzad rab bsgoms te/saṅs rgyas thams cad
rnam par bsgom/ 8
rin chen kun gyi sbyor ba yis/rdo rjeḥi gzugs ni rab tu brtag/
nor rnams thams cad phrogs nas su/rdo rje gsum du rnam bsgoms na/9
nor gyi rgya mtshos gaṅ ba yi/yid bźin nor bu ḍdra bar ḥgyur/
saṅs rgyas kun gyi sras rnams daṅ/thub paḥi skyes bu mchog tu ḥgyur/10
ḍdi ni rigs kyi rgya mtsho thams cad las/gti mug gi rigs kyi
dam tshig yaṅ dag pa ñid du śes par byaḥo/

atha vajradharo rājā rāgamokṣaprasādhakaḥ[I] /
guhyaśuddhanirālamba udghoṣayati maṇḍalam // II
ākāśadhātumadhyasthaṃ bhāvayet padmamaṇḍalam/
amitāyuṃ[2] prabhāvitvā buddhaiḥ sarvaṃ prapūrayet// I2
yoṣidākārasaṃyogaṃ sarveṣāṃ tatra bhāvayet /
catuḥsamayayogena idaṃ vajranayottamam // I3
dvayendriyaprayogeṇa sarvāṃs tān upabhuñjayet /
idaṃ tat sarvavajrāṇāṃ[3] trikāyābhedyabhāvanam // I4
rāgakulatattvasamayo'yaṃ[4] bhāvanīyas tu mantriṇā[5] /

atha vajradharo rājā vajramantrārthasādhakaḥ /
jñānasaṃbhūtanairātmya idaṃ vacanam abravīt // I5
ākāśadhātumadhyasthaṃ bhāvayed buddhamaṇḍalam /
vajrāmoghaṃ prabhāvitvā sarvabuddhāṃs tu bhāvayet//I6
mṛṣāvādaṃ vajrapadaṃ sarvabimbān vibhāvayet /
visaṃvādayej jinān sarvāṃs tathā sarvajinālayān // I7
idaṃ tat sarvabuddhānāṃ vāgākāśaṃ sunirmalam /
mantrasiddhikaraṃ proktaṃ rahasyaṃ jñānabuddhinām//I8
samayākarṣaṇakulatattvasamayo'yaṃ[6] preraṇīyo yathārthataḥ/

atha vajradharo rājā trivajrābhedyajinālayaḥ[7] /
siddhivajrapraṇetāra[8] idaṃ vacanam abravīt // I9
ākāśadhātumadhyasthaṃ bhāvayet samayamaṇḍalam[9] /
ratnaketuṃ prabhāvitvā sarvabimbair idaṃ spharet/
pāruṣyavacanādyais tu sevayañ jñānam āpnuyāt // 20
ityāha bhagavān sarvatathāgatavajravyūhaḥ /

de nas rgyal po rdo rje ḥdzin/ḥdod chags thar pa rab sgrub pa/
gsaṅ ba dag pa dmigs med pas/dkyil ḥkhor rab tu bkaḥ stsal to/ II
nam mkhaḥi dbyiṅs kyi dbus gnas par/pad maḥi dkyil ḥkhor
bsgom par bya/
dpag med tshe ni rab bsgoms te/saṅs rgyas rnams kyis
thams cad dgaṅ/ I2
bud med lta bur sbyar ba ni/ dam tshig bźi yi sbyor ba yis /
thams cad de ru bsgom par bya/ḥdi ni rdo rjeḥi tshul mchog go/ I3
dbaṅ po gñis ni mñam sbyor bas/de dag thams cad ñe bar spyad/
ḥdi ni rdo rje thams cad kyi/mi phyed sku gsum sgom paḥo/ I4
ḥdi ni ḥdod chags kyi rigs kyi yaṅ dag paḥo dam tshig ste/
sṅags pa rnams kyis bsgom par byaḥo/

de nas rgyal po rdo rje ḥdzin/rdo rje sṅags kyi don sgrub pa/
bdag med ye śes las byuṅ bas/gsuṅ ni ḥdi skad bkaḥ stsal to/ I5
nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas dkyil ḥkhor
bsgom par bya/
rdo rje thogs med rab bsgoms te/saṅs rgyas thams cad
bsgom par bya/ I6
thams cad gzugs su rnam bsgoms nas/rdo rje tshig gi rdzun smra bas/
rgyal ba kun gyi gnas rnams daṅ/rgyal ba thams cad bslu bar bya/I7
ḥdi ni saṅs rgyas thams cad kyi/nam mkhaḥi gsuṅ ste dri med pa/
ye śes blo can kun gyi gsaṅ/sṅags kyi dṅos grub thob par bśad/ I8
ḥdi ni dam tshig ḥgugs paḥi rigs kyi dam tshig gi de kho na ñid
de/don ji lta ba bźin du spro bar byaḥo/

de nas rgyal po rdo rje ḥdzin/rdo rje mi phyed gsum rgyal gnas/
rdo rje dṅos grub rab ston pas/gsuṅ ni ḥdi skad bkaḥ stsal to/ I9
nam mkhaḥi dbyiṅs kyi dbus gnas par/dam tshig dkyil ḥkhor
bsgom par bya/
dkon mchog dpal ni rab bsgoms te/gzugs rnams kun gyis ḥdi dag dgaṅ/
rtsub paḥi ṅag la sogs pa ni/bsten na ye śes thob par ḥgyur/ 20
bcom ldan ḥdas de bźin gśegs pa thams cad kyi rdo rje bkod pas
de skad ces bkaḥ stsal to/

atha khalu sarvatathāgatasamayavajraketupramukhās te mahābodhisattvā āścaryaprāptā adbhutaprāptā idaṃ vāg-[1] vajraghoṣam akārṣuḥ / kim ayaṃ bhagavān sarvatathā-[2] gatādhipatiḥ traidhātukavyativṛttaṃ sarvalokadhātu-vyativṛttaṃ sarvatathāgatasarvabodhisattvaparṣanmadhye [3] abhūtavākpathavajrapadaṃ bhāṣate sma /

atha bhagavantaḥ sarvatathāgatās tān anabhilāpyānabhi-lāpyabuddhakṣetrasumeruparamāṇurajaḥsamān sarvatathā-gatasamayavajraketupramukhān mahābodhisattvān evam āhuḥ / mā kulaputrā imāṃ hīnasaṃjñāṃ jugupsitasaṃjñāṃ [4] [5] cotpādayatha / tat kasmād dhetoḥ / agracaryā kulaputrā [6] yaduta bodhisattvacaryā kulaputrā yaduta mantracaryā / tad yathāpi nāma kulaputrā ākāśaṃ sarvatrānugatam / ākāśānugatāni sarvadharmāṇi tāni na kāmadhātusthitāni na rūpadhātusthitāni nārūpyadhātusthitāni na caturmahā-bhūtasthitāni / evam eva kulaputrāḥ sarvadharmā anu-[7] [8] gantavyāḥ /idaṃ arthavaśaṃ vijñāya tathāgatāḥ sattvānām āśayaṃ vijñāya tato dharmaṃ deśayanti / evam eva kula-putrā ākāśapadaniruktyā te tathāgatasamayā anugantavyāḥ/ tad yathāpi nāma kulaputrāḥ kāṇḍaṃ ca mathanīyaṃ ca puruṣahastavyāyāmaṃ ca pratītya dhūmaḥ prādur bhavati / agnim abhivartayati / sa cāgnir na kāṇḍasthito na mathanīyasthito na puruṣahastavyāyāmasthitaḥ / evam eva kulaputrāḥ sarvatathāgatavajrasamayā anugantavyāḥ / gamanāgamanādyair iti /

de nas yaṅ de bźin gśegs pa thams cad kyi dam tshig gi rdo rje dpal la sogs paḥi byaṅ chub sems dpaḥ sems dpaḥ chen po rnams/ ṅo mtshar du gyur ciṅ rmad ḍu gyur nas rdo rjeḥi tshig ḥdi skad ces smras so/bcom ldan ḥdas de bźin gśegs pa thams cad kyi bdag po/khams gsum las ḥdas śiṅ ḥjig rten thams cad las ḥdas pas/ de bźin gśegs pa thams cad daṅ/byaṅ chub sems dpaḥ thams cad kyi ḥkhor gyi naṅ du/ḥdi lta buḥi yaṅ dag pa ma yin paḥi tshig gi lam/rdo rjeḥi tshig ḥdi ciḥi slad du gsuṅs/
de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyis/brjod kyis mi laṅ baḥi yaṅ brjod kyis mi laṅ baḥi saṅs rgyas kyi źiṅ ~~ri~~ ri rab kyi rdul phra mo sñed kyi/de bźin gśegs pa thams cad kyi dam tshig gi rdo rje dpal la sogs paḥi byaṅ chub sems dpaḥ sems dpaḥ chen po de dag la/ḥdi skad ces bkaḥ stsal to/rigs kyi bu dman paḥi ḥdu śes daṅ/smad paḥi ḥdu śes de lta bu yaṅ ma skyed cṅig/de ciḥi phyir źe na/rigs kyi bu ḥdi lta ste/sṅags kyi spyod pa ni spyod paḥi mchog go/ḥdi lta ste/sṅags kyi spyod pa ni de bźin gśegs paḥi spyod paḥo/rigs kyi bu ḥdi lta ste/dper na nam mkhaḥ ni thams cad kyi rjes su soṅ ba ste/chos thams cad kyaṅ nam mkhaḥi khoṅs su gtogs paḥo/chos de dag thams cad kyaṅ ḥdod paḥi khams na mi gnas/gzugs kyi khams na mi gnas/gzugs med paḥi khams na mi gnas/ḥbyuṅ ba chen po bźi la yaṅ mi gnas so/rigs kyi bu chos thams cad kyaṅ de ltar rjes su rig par byaḥo/de bźin gśegs pa rnams ni don gyi dbaṅ de lta bu mkhyen ciṅ/sems can rnams kyi bsam pa mkhyen nas chos ḥchad par mdzad do/rigs kyi bu de ltar nam mkhaḥi tshig ṅes par brjod pas/de bźin gśegs paḥi dam tshig de dag rjes su rig par byaḥo/rigs kyi bu ḥdi lta ste/ dper na gtsub śiṅ daṅ gtsub stan daṅ miḥi lag pa bskyod paḥi rkyen gyis du ba ḥbyuṅ źiṅ me ḥbyuṅ bar ḥgyur mod kyi/me de yaṅ gtsub śiṅ la yaṅ mi gnas/gtsub stan la yaṅ mi gnas/miḥi lag pa bskyod pa la yaṅ mi gnas so/rigs kyi bu de bźin du de bźin gśegs

atha te sarvabodhisattvā āścaryaprāptā adbhutaprāptā vismayotphullalocanā idaṃ ghoṣam akārṣuḥ /

mahādbhuteṣu dharmeṣu[1] ākāśasadṛśeṣu[2] ca /
nirvikalpeṣu śuddheṣu saṃvṛtis tu pragīyate // 21

paramārthaśuddhatattvārthasamayo nāma navamaḥ paṭalaḥ /

pa thams cad kyi rdo rjeḥi dam tshig ḥgro ba daṅ ḥoṅ ba
la sogs pa rjes su rig par byaḥo/
de nas byaṅ chub sems dpaḥ de dag ṅo mtshar du gyur/rmad
du gyur nas/dam źiṅ mig gdaṅs te tshig ḥdi skad ces smos so/

rmad byuṅ chen poḥi chos rnams ni/nam mkhaḥi daṅ ni
mtshuṅs pa daṅ/
rnam par mi rtog dag pa las/kun rdzob tu yaṅ bśad pa mtshar/ 2I

don dam paḥi dag pa de kho na ñid kyi don gyi dam tshig
leḥu ste dgu paḥo/

CHAPTER TEN

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgamya[1]
bhagavantaṃ[2] mahāsamayavajratattvābhisaṃbodhikāyavāk-
cittaguhyaṃ tathāgataṃ namasyaivam āhuḥ /

bhāṣasva bhagavaṃs tattvaṃ mantrasārasamuccayam[3]/
kāyavākcittaguhyākhyaṃ mahāsiddhinayottamam//iti/ 1

atha vajradharo rājā sarvakleśārṇavaprabhuḥ[4] /
dīptacaṇḍo[5] viśālākṣa[6] idaṃ vacanam abravīt // 2

kāyāvākcittavajrāṇāṃ kāyāvākcittabhāvanam /
nirvikalpa nirālambaṃ samatā na kvacit sthitam// 3

atha bhagavān svabhāvaśuddhas tathāgataḥ pāramitāmantra-
nayavajraṃ nāma samādhiṃ samāpannaḥ tāṃś ca sarvatathā-
gatān evam āha / asti bhagavantaḥ sarvatathāgatā
akṣobhyapramukhāḥ sarvatathāgatā anekavidyākoṭiniyuta-
śatasahasraiḥ sarvasattvārthakriyānāṭakaṃ[7] pradarśayanti[8]/
daśadiglokadhātuparyavasāneṣu[9] pañcakāmaguṇaiḥ krīḍanti
ramante pravicārayanti[10]/ na ca te mantracaryābhiyuktam
avalokayanti / tat kasmād dhetoḥ[11] / niṣpanno batāyaṃ
tathāgatamantracaryānayadharme[12] / tat teṣāṃ mahāsat-
puruṣāṇāṃ vyavalokanārtham idaṃ sarvatathāgatakāyavāk-
cittavajrarahasyaṃ[13] sarvamantrahṛdayasaṃcodanaṃ[14] nāma
paramaguhyaṃ[15] sarvatathāgatakāyavākcittasamayāvalambanaṃ
sarvavajradharakāyavākcittasamayāvalambanaṃ sarvadharma-
dharakāyavākcittasamayāvalambanaṃ svakāyavākcitta-
vajrebhyo vākpathaniruktyā[16] idaṃ mantrasamuccayam udā-
jahāra / OṂ ĀH HŪṂ[17] /

CHAPTER TEN

de nas bcom ldan ḥdas de bźin gśegs pa thams cad yaṅ ḥdus te/
bcom ldan ḥdas dam tshig chen poḥi rdo rje de kho na ñid mñon
par rdzogs par byaṅ chub pa sku daṅ gsuṅ daṅ thugs gsaṅ ba
de bźin gśegs pa la phyag ḥtshal te/ḥdi skad ces gsol to/
de ñid sṅags sñiṅ kun bsdus pa/sku daṅ gsuṅ thugs gsaṅ bar bsgrags/
dṅos grub chen poḥi tshul gyi mchog/yaṅ dag bcom ldan bśad du gsol/I
de nas rgyal po rdo rje ḥdzin/ñon moṅs kun gyi rgya mtsho gtso/
ḥbar ba drag po spyan yaṅs pas/gsuṅ ni ḥdi skad bkaḥ stsal te/ 2
luṅ daṅ ṅag daṅ sems rnams ni/rnam par mi rtog mi dmigs pa/
gaṅ naḥaṅ mi gnas mñam pa ñid/sku gsuṅ thugs kyi rdo rjer sgom/ 3

de nas bcom ldan ḥdas de bźin gśegs pa raṅ bźin gyis dag pa
pha rol tu phyin pa sṅags kyi tshul rdo rje źes bya baḥi tiṅ ṅe
ḥdzin la sñoms par źugs nas/de bźin gśegs de dag thams cad la
ḥdi skad ces bkaḥ stsal to/bcom ldan ḥdas de bźin gśegs pa thams
cad/mi bskyod pa la sogs pa de bźin gśegs pa thams cad rig pa
bye ba khrag khrig brgya stoṅ du ma daṅ thabs gcig tu/sems can
thams cad kyi don bya ba la rol ba ston par mdzad de/phyogs bcuḥi
ḥjig rten gyi khams mthas klas par ḥdod paḥi yon tan lṅa rnams
kyis rol ciṅ dgyes par yoṅs su spyod pa yod kyaṅ/de dag sṅags
spyod pa la mṅon par brtson pa rnams la/kye ma ḥdi dag ni de bźin
gśegs pa thams cad kyi sṅags kyi spyod paḥi tshul gyi/chos rdzogs
par gyur to sñam nas spyan ras kyis mi ḥtsho ste/de bas na skyes
bu dam pa de dag la spyan ras kyis btsaḥ baḥi phyir/de bźin gśegs
pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi gsaṅ ba/sṅags
thams cad kyi sñiṅ po kun tu bskul bar byed pa źes bya ba/rab tu
gsaṅ ba de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi
dam tshig la dmigs pa/rdo rje ḥdzin thams cad kyi sku daṅ gsuṅ daṅ

athāsmin bhāṣitamātre[1] sarvabuddhāḥ sa-aurasāḥ[2] /
kampitā mūrcchām āpede vajrasattvam anusmaran // 4

atha vajrapāṇiḥ sarvatathāgatādhipatir imaṃ[3] samayam
udājahāra /
ākāśadhātumadhyasthaṃ bhāvayed vyūhamaṇḍalam[4] /
HŪṂkāraṃ tatra madhyasthaṃ svabimbena[5] prakalpayet// 5
vajraraśmimahādīptaṃ visphurantaṃ vicintayet /
buddhānāṃ kāyavākcittaṃ hṛtaṃ[6] tena vibhāvayet // 6
sa bhavet tat kṣaṇād eva kāyavākcittavajradhṛk /
vajrasattvo mahārāja[7] sarvāgraḥ[8] parameśvaraḥ // 7
svamaṇḍalaṃ svavajreṇa[9] niṣpādanavidhir bhavet /
idaṃ[10] tat sarvabuddhānāṃ sāraṃ vajrasamuccayam // 8
svamantrapuruṣaṃ dhyātvā catuḥsthāneṣu rūpataḥ /
trimukhākārayogena trivarṇena vibhāvayet // 9
ityāha[11] bhagavān vajrasamayaḥ /

tatredaṃ paramavajrarahasyam /
hṛdayamadhyagataṃ sūkṣmaṃ[12] maṇḍalānāṃ vibhāvanam /
tasya madhyagataṃ cinted akṣaraṃ paramaṃ padam // 10
pañcaśūlaṃ mahāvajraṃ bhāvayed yogataḥ[13] sadā /
cintayet trīṇi vajrāṇi vajrāṅkuśaprayogataḥ[14] // 11
hṛdayaṃ tāḍayet tena devatāṃ[15] vā pracodayet /
idaṃ tat sarvavajrāṇāṃ[16] buddhabodhiprasādhanam // 12
vajrapadmakulādyais[17] tu vajrāṅkuśavibhāvanam[18] /
codanaṃ hṛdaye proktam idaṃ nāṭakasaṃbhavam // 13

thugs kyi dam tshig la dmigs pa/chos ḥdzin pa thams cad kyi
sku daṅ gsuṅ daṅ thugs kyi dam tshig la dmigs pa ḥdi/ñid kyi
sku daṅ gsuṅ daṅ thugs rdo rje las tshig gi lam ṅes par brjod
pas sṅags ḥdus pa ḥdi lta bu gsuṅs so/ OṂ ĀḤ HŪṂ /

de nas ḥdi ni gsuṅs tsam gyis/saṅs rgyas sras daṅ bcas pa kun/
rab tu ḥdar źiṅ brgyal bar gyur/rdo rje sems dpaḥ rjes su dran/ 4

de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
dam tshig ḥdi gsuṅs so/
nam mkhaḥi dbyiṅs kyi dbus gnas par/bkod paḥi dkyil ḥkhor
bsgom par bya/
de yi dbus gnas yi ge HŪṂ / raṅ gi gzugs su rab tu brtag / 5
rdo rjeḥi ḥod zer cher ḥbar ba/rnam par ḥphro ba bsam par bya/
saṅs rgyas kyi ni sku gsuṅ thugs/draṅs par de yis rnam bsgoms na/ 6
de ma thag tu der ḥgyur ba/sku gsuṅ thugs kyi rdo rje ḥdzin/
rdo rje sems dpaḥ rgyal po che/kun gyi gtso bo dbaṅ phyug mchog/ 7
raṅ gi dkyil ḥkhor raṅ rdo rjes/skyed par byed paḥi tshul du ḥgyur/
ḥdi ni saṅs rgyas thams cad kyi/sñiṅ po rdo rje bsdus pa yin/ 8
raṅ sṅags skyes bur bsgoms nas ni/gnas bźi rnams su gzugs kyi tshul/
źal gsum lta buḥi sbyor ba yis/kha dog gsum du rab tu bsgom/ 9
bcom ldan ḥdas rdo rje dam tshig gis de skad ces bkaḥ stsal to/

de la ḥdi ni rdo rje mchog gi gsaṅ baḥo/
sñiṅ khaḥi dbus su phra mo yi/dkyil ḥkhor rnams ni bsam par bya/
yi ge mchog tu gyur paḥi tshig/de yi dbus su bsam par bya/ I0
rdo rje chen po rtse lṅa pa / rtag tu sbyor bas bsgom par bya/
rdo rje kyo baḥi sbyor ba yis/rdo rje gsum rnams bsgom par bya/ II
de yis sñiṅ khar brdab byas te/lha rnams ji sñed bskul bar bya/
ḥdi ni rdo rje thams cad kyi/saṅs rgyas byaṅ chub rab bsgrub paḥo/ I2
rdo rje pad moḥi rigs la sogs/rdo rje kyo ba rnam bsgom źiṅ/
sñiṅ kha ru ni bskul bar bśad/ḥdi ni rol moḥi ḥbyuṅ ba ste/ I3

saptāhaṃ yāvat kurvīta idaṃ vajranayottamam /
sidhyate kāyavākcittaṃ rahasyaṃ jñānavajriṇām // I4
vyavalokayanti varadā bhītāḥ saṃtrastamānasāḥ /
dadanti vipulāṃ siddhiṃ manaḥsaṃtoṣaṇapriyām // I5
buddhāś ca bodhisattvāśca mantracaryāgrasādhakāḥ/
atikramed yadi mohātmā[I] tad antaṃ tasya jīvitam // I6
atha vajradharo rājā trilokāgrānuśāsakaḥ /
trilokavaravajrāgra[2] idaṃ ghoṣam akārṣīt // I7
yāvanto mantrapuruṣās trivajrajñānapūritāḥ /
dvayendriyaprayogeṇa sarvabhāvavikalpanam //
idaṃ tat sarvabuddhānāṃ mantrasamayabhāvanam[3] // I8
vidyeśvarī[4]pravi[5]ṣṭeṣu vajrasaṃyogabhāvanā /
raktāṃ raktekṣaṇāṃ vīkṣed[6] idaṃ samayamaṇḍalam// I9
atha vajradharo rājā sarvatathāgatātmajaḥ /
sarvābhiṣekabuddhāgra idaṃ vacanam abravīt// 20
lokadhātuṣu sarveṣu yāvatyo yoṣitaḥ smṛtāḥ[7] /
mahāmudrādiyogena[8] sarvās[9] tā upabhuñjayet /
sphared buddhapadaṃ tatra asaṃkhyakoṭivajriṇām[I0][II]// 2I
ityāha bhagavān bodhisamayaḥ /

anena prāpnuyād bodhiṃ trivajrākāśasaṃnibhām /
sa bhaved vajrasattvāyur[I2] bodhisattvo[I3] jinodadhiḥ// 22

sarvatathāgatahṛdayasaṃcodano nāma daśamaḥ paṭalaḥ /

rdo rje yi ni tshul mchog ḥdi / źag bdun bar du byas na ni /
ye śes rdo rje can gyi gsaṅ/sku daṅ gsuṅ thugs ḥgrub par ḥgyur/I4
mchog stsol ba dag rnam par gzigs/yid ni ḥjigs śiṅ skrag gyur nas/
yid la mgu źiṅ dgaḥ ḥgyur baḥi/dṅos grub rgya chen ster bar ḥgyur/I5
saṅs rgyas byaṅ chub sems dpaḥ rnams/sṅags kyi spyod paḥi
mchog sgrub pas/
rmoṅs pas ḥdaḥ bar byas na ni / de yi srog ni der zad ḥgyur / I6
de nas rgyal po rdo rje ḥdzin/rdo rje gsum gyi ston pa mchog/
ḥjig rten gsum mchog rdo rje gtsos/gsuṅ ni ḥdi skad bkaḥ stsal to/I7
sṅags kyi skyes bu ji sñed pa / rdo rje gsum gyi ye śes rdzogs /
dbaṅ po gñis kyi sbyor ba yis/dṅos po thams cad brtag par bya /
ḥdi ni saṅs rgyas thams cad kyi/sṅags kyi dam tshig sgom paḥo/ I8
rig maḥi dbaṅ phyug źugs pa la/rdo rjeḥi sbyor ba rab bsgom źiṅ/
chags la chags pas blta bar bya/ḥdi ni dam tshig dkyil ḥkhor ro/I9
de nas rgyal po rdo rje ḥdzin/de bźin gśegs pa kun gyi sras/
thams cad dbaṅ bskur saṅs rgyas gtsos/gsuṅ ni ḥdi skad
bkaḥ stsal to/ 20
ḥjig rten khams ni thams cad na/bud med ji sñed yod pa kun/
phyags rgya che sogs sbyor ba yis/de dag thams cad ñe bar spyad/
bye ba graṅs med rdo rje ḥdzin/saṅs rgyas gnas ni der spro bya/ 2I
bcom ldan ḥdas byaṅ chub kyi dam tshig gyis de skad ces bkaḥ
stsal to/
rdo rje gsum po mkhaḥ ḥdra baḥi/byaṅ chub di yis thob par ḥgyur/
byaṅ chub sems dpaḥ rgyal rgya mtsho/rdo rje sems dpaḥi
tshe des ḥthob/ 22

de bźin gśegs pa thams cad kyi sñiṅ po bskul ba źes bya baḥi
leḥu ste bcu paḥo/

CHAPTER ELEVEN

atha bhagavān[1] kāyavākcittavajras tathāgataḥ sarvatathāgata-[2]
vajramantrapuruṣottamaṃ[3] nāma samādhiṃ samāpadyedaṃ[4] sarva-
tathāgatamantravajravidyāpuruṣapaṭalam[5] udājahāra /

trivajrākṣaramantrāgrair mahāmudrāvibhāvanaṃ /
kartavyaṃ jñānavajreṇa sarvabodhisamāvaham // I
OṂkāraṃJñānahṛdayaṃ kāyavajrasamāvaham /
ĀḤkāraṃ bodhinairātmyaṃ vāgvajrasamāvaham[6] /
HŪṂkāraṃ kāyavākcittaṃ trivajrābhedyasamāvaham[7] // 2
ityāha bhagavān sarvatathāgatakāyavākcitta mantrapuruṣaḥ[8]/

khavajramadhyagataṃ[9] cintet maṇḍalaṃ sarvavajrajam[10]/
BHRUṂkāraṃ[11] bhāvayet tatra vajrameghaspharāvaham // 3
tatredaṃ jñānavajrahṛdayam / BHRUṂ /
vajramaṇḍalamadhyasthaṃ HŪṂkāraṃ[12] tu prabhāvayet /
svacchamaṇḍalamadhyastham OṂkāraṃJñānavajrahṛdayam / BHRUṂ /
dharmamaṇḍalamadhyastham ĀḤkārasya[13] prabhāvanam /
BHRUṂkāram ālayaṃ dhyātvā trivajrotpattibhāvanā // 5
ityāha bhagavān guhyasamayaḥ /

hṛdayaṃ tryadhvabuddhebhyaḥ[14] kāyavākcittarañjanam/
OṂkāraṃJñānavajrahṛdayaṃ buddhakāyāgryam / OṂ /
ĀḤkāraṃ[15] buddhavākpatham / ĀḤ /
HŪṂkāraṃ cittajñānaugham / HŪṂ /
idaṃ bodhinayottamam // 6
idaṃ tat sarvabuddhānām buddhabodhiprasādhakam /
nirmitaṃ jñānavajreṇa buddhahetuphalodayam // 7
ete vai buddhapuruṣā mantravidyeti kīrtitāḥ /
niṣpādanādisamayaiṣ trivajrābhedyabhāvanaiḥ // 8
sarvatathāgatakāyavākcittasamayatattvajñānavajrādhiṣṭhāna-[16]

CHAPTER ELEVEN

de nas bcom ldan ḥdas sku daṅ gsuṅ daṅ thugs rdo rje de bźin
gśegs pa de bźin gśegs pa thams cad kyi rdo rjeḥi sṅags kyi
skyes bu mchog ces bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs
te/de bźin gśegs pa thams cad kyi sṅags kyi rdo rje rig paḥi
skyes buḥi leḥu ḥdi gsuṅs so/
rdo rje gsum yig sṅags kyi mchog/phyag rgya chen po rnam sgom pa/
byaṅ chub thams cad thob byaḥi phyir/ye śes rdo rje dag gis bya/ I
OṂ ni ye śes sñiṅ po ste / rdo rje sku ni thob byed paḥo /
ĀḤ ni byaṅ chub bdag med pa / rdo rje gsuṅ ni thob byed paḥo /
HŪṂ ni sku gsuṅ thugs ñid de/rdo rje mi phyed gsum thob paḥo / 2
bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ
thugs kyi sṅags kyi skyes bus de skad ces bkaḥ stsal to/
nam mkhaḥ rdo rjeḥi dbus gnas par/dkyil ḥkhor rdo rje
kuṅ skyes bsam/
rdo rjeḥi sprin ni ḥphro bskyed pa/de ru yi ge BHRUṂ bsam mo/ 3
de la ḥdi ni ye śes rdo rjeḥi sñiṅ poḥo/ BHRUṂ /
rdo rjeḥi dkyil ḥkhor dbus gnas par/HŪṂ źes bya ba rab tu bsgom/
gsal baḥi dkyil ḥkhor dbus gnas par/yi ge OṂ ni rnam par bsam/ 4
chos kyi dkyil ḥkhor dbus gnas par/yi ge ĀḤ ni rab tu bsgom/
yi ge BHRUṂ gyis gnas bsgoms te/rdo rje gsum ḥbyuṅ bsgom par bya/5
sñiṅ po dus gsum saṅs rgyas kyi/sku gsuṅ thugs ni mñes byed pa/
OṂ ni saṅs rgyas sku yi mchog/OṂ/ĀḤ ni saṅs rgyas gsuṅ gi lam/ĀḤ/
HŪṂ ni ye śes thugs kyi ḥjiṅ/HŪṂ/byaṅ chub tshul mchog ḥdi yin te/6
ḥdi ni saṅs rgyas thams cad kyi/saṅs rgyas byaṅ chub rab sgrub pa/
ye śes rdo rjes sprul ba ste/ saṅs rgyas rgyu daṅ ḥbras bu ḥbyuṅ/7
ḥdi dag saṅs rgyas skyes bu ste/sṅags kyi rig pa źes kyaṅ bsgrags/
rdo rje mi phyed gsum bsgoms paḥi/dam tshig dag gis rdzogs
par ḥgyur / 8
de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi dam
tshig de kho na ñid kyi ye śes rdo rje byin gyis rlob paḥi dpal

hetur nāma samādhiḥ /

vivikteṣu ca ramyeṣu idaṃ yogaṃ samārabhet /
sidhyate kāyavākcittaṃ pakṣaikena na saṃśayaḥ // 9
khavajramadhyagataṃ cintet svacchamaṇḍalam uttamam/
niṣpādya svamantrasamayam OṂkāraṃI hṛdaye nyaset // I0
pañcaraśmimahāmeghān vairocanāgrabhāvanaiḥ /
anena kāyaṃ buddhasya vajravairocanodadhiḥ // II
sidhyate pakṣamātreṇa buddhakāyasamaprabhaḥ /
trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām2 // I2
ityāha bhagavān kāyavajraguhyaḥ / sarvatathāgatakāya-
vajraraśmivyūho nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam/
niṣpādya svamantrapuruṣam ĀḤkāraṃ vākpathe nyaset// I3
pañcavarṇaṃ mahāvajraṃ lokeśvarāgrabhāvanaiḥ /
niṣpādya samayajñānaṃ3 vāksamayaprapañcakam // I4
dharmavākpathasamārūḍho dharmavajrasamo bhavet4 /
trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām5 // I5
ityāha bhagavān vāgvajraguhyaḥ6 / sarvatathāgatavāgvajra-
samayasaṃbhavo nāma samādhiḥ /

khavajramadhyagataṃ cinted vajramaṇḍalam uttamam/
niṣpādya svamantrapuruṣaṃ HŪṂkāraṃ cittasaṃsthitam//I6
mahāsamayatattvaṃ7 vai pañcavarṇaṃ vibhāvayet /
kartavyaṃ jñānavajreṇa sarvavajrajinālayam // I7
vajracittasamaḥ śāstā8 bhavej jñānaguṇodadhiḥ9 /
trivajrakalpaṃ tiṣṭheyuḥ sevayan pañcajñāninām // I8
ityāha bhagavān vajracittaguhyaḥ / sarvatathāgatakāya-
vākcittasamayavajro nāma samādhiḥ /I0

śes bya baḥi tiṅ ṅe ḥdzin to/
dben źiṅ rab tu ñams dgaḥ bar/sbyor ba ḥdi ni kun brtsams na/
rdo rje sku daṅ gsuṅ daṅ thugs/zla ba phyed kyis ñes par ḥgrub/ 9
gsal baḥi dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus bsam ste/
raṅ gi sṅags kyi dam tshig bskyed/yi ge OṂ ni sñiṅ khar gźag/ I0
ḥod zer lṅa yi sprin chen po/rnam par snaṅ mdzad mchog tu bsgom/
ḥdi yis saṅs rgyas rnams kyi sku/rdo rje rnam snaṅ rgya
mtshor ḥgyur / II
ye śes lṅa ldan bsten na ni/saṅs rgyas sku ni ḥdra baḥi mdog/
rdo rje skal pa gsum du gnas/zla ba phyed kyis ḥgrub par ḥgyur/ I2
bcom ldan ḥdas sku rdo rje gsaṅ bas de skad ces bkaḥ stsal to/
de bźin gśegs pa thams cad kyi sku rdo rje ḥod zer bkod pa
źes bya baḥi tiṅ ṅe ḥdzin to/
chos kyi dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus su bsam/
raṅ gi sṅags kyi skyes bu bskyed/ĀḤ ni ṅag gi lam gźag ste/ I3
kha dog lṅa yi padma che / ḥjig rten dbaṅ mchog bsgoms pa yis/
dam tshig ye śes rdzogs byas te/tshig gi dam tshig lṅa yi mchog/I4
chos kyi tshig gi lam gnas pa/rdo rje chos daṅ mtshuṅs par ḥgyur/
ye śes lṅa ldan bsten na ni/rdo rje skal pa gsum du gnas / I5
bcom ldan ḥdas rdo rjeḥi gsuṅ gsaṅ bas de skad ces bkaḥ stsal to/
de bźin gśegs pa thams cad kyi gsuṅ rdo rjeḥi dam tshig ḥbyuṅ
ba źes bya baḥi tiṅ ṅe ḥdzin to/
rdo rjeḥi dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus su bsam/
raṅ sṅags skyes bu rdzogs byas la/sems la yi ge HŪṂ gnas pa/ I6
dam tshig chen po ḥdi ñid ni/kha dog rnam lṅa bsgom par bya/
rdo rje kun daṅ rgyal baḥi gnas/ye śes rdo rje dag gis bya / I7
ston pa rdo rjeḥi thugs ḥdra ba/ye śes yon tan rgya mtshor ḥgyur/
ye śes lṅa ldan bsten na ni/rdo rje skal pa gsum du gnas / I8
bcom ldan ḥdas rdo rjeḥi thugs gsaṅ bas de skad ces bkaḥ stsal to/
de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi dam
tshig rdo rje źes bya baḥi tiṅ ṅe ḥdzin to/

mahāvajraṃ samādhāya jñānamaṇḍalamadhyataḥ /[I]
KHAṂkāraṃ sarvakāyeṣu khavajrajñānasamo bhavet // [2] I9

/ KHAṂ /

buddhaiś ca bodhisattvaiś ca pūjyamāno muhur muhuḥ/
tiṣṭhet trikalpasamayaṃ buddhair api na dṛśyate// 20

ityāha bhagavān khavajrasamayaḥ / kāyavākcittāntardhāna-[3] [4]
saṃbhavavyūhamāli[5] nāma samādhiḥ /

dhyātvā svamantrapuruṣaṃ vajramaṇḍalamadhyataḥ /
hṛdaye HŪṂkāravajrākhyaṃ kṛtvā raśmivibhāvanam // 2I

/ HŪṂ /

mañjuśrīsamayasaṃbhogaṃ kāyavākcittavajriṇaḥ /
sa bhaved bodhisattvātmā daśabhūmipratiṣṭhitaḥ // 22

bodhisattvajñānasamayacandravajro nāma samādhiḥ /

khadhātumadhyagataṃ dhyātvā THLĪṂkāraṃ jvāla-
suprabham /
paramāstravajrakāyena[6] vajrakāyasamo[7] bhavet // 23

/ THLĪṂ /

khavajrasamayavyūhalayo[*I3] nāma samādhiḥ /

buddhābhijñāgrasamayaiḥ vajradharasamo[8] bhavet /
idaṃ tat sarvasiddhīnāṃ[9] buddhābhijñāgrasādhanam// 24

khadhātumadhyagata[*I4]ṃ cinted[a] buddhamaṇḍalam[I0] uttamam/
vajrasattvaṃ prabhāvitvā jñānOṂkāraṃ[II] prabhāvayet //

/ OṂ /

trivajrasamayadhyānena trivajrākṣobhyasamo bhavet// 25

ityāha bhagavān akṣobhyavajraḥ[I2] /

ye śes dkyil ḥkhor dbus su ni/rdo rje chen po bsgom par bya/
lus rnams kun la KHAṂ dmigs na/rdo rje ye śes mkhaḥ mñam ḥgyur/ I9

/ KHAṂ /

saṅs rgyas byaṅ chub sems dpaḥ yis/yaṅ daṅ yaṅ du mchod pa daṅ/
skal pa gsum du dam tshig gnas/saṅs rgyas kyis kyaṅ gzigs
mi ḥgyur/ 20
bcom ldan ḥdas nam mkhaḥ rdo rje dam tshig gis de skad ces bkaḥ
stsal to/sku daṅ gsuṅ daṅ thugs mi snaṅ ba ḥbyuṅ ba bkod paḥi
ḥphreṅ ba źes bya baḥi tiṅ ṅe ḥdzin to/
rdo rjeḥi dkyil ḥkhor dbus su ni/raṅ sṅags skyes bu rab bsams nas/
sñiṅ khar rdo rje HAṂ źes pa/bźag ste ḥod zer rnam par bsgom/ 2I

/ HAṂ /

ḥjam dpal dam tshig loṅs spyod la/sku gsuṅ thugs kyi rdo rje can/
sa bcu dag la gnas pa yi / byaṅ chub sems dpaḥ de ḥgyur ro / 22
byaṅ chub sems dpaḥi ye śes kyi dam tshig rdo rje zla ba źes bya
baḥi tiṅ ṅe ḥdzin to/
ḥod zer ḥbar baḥi yi ge THLĪṂ/nam mkhaḥi dbyiṅs kyi dbus su bsam/
mtshon mchog rdo rjeḥi lus dag gis/rdo rjeḥi sku daṅ ḥdra
bar ḥgyur/ 23

/ THLĪṂ /

nam mkhaḥ rdo rjeḥi dam tshig gi bkod paḥi gnas źes bya baḥi
tiṅ ṅe ḥdzin to/
saṅs rgyas mṅon śes dam tshig mchog/rdo rje ḥchaṅ daṅ ḥdra
bar ḥgyur/
ḥdi ni dṅos grub thams cad kyi/saṅs rgyas mṅon śes mchog
sgrub paḥo/24
nam mkhaḥi dbyiṅs kyi dbus gnas par/saṅs rgyas dkyil ḥkhor
dam pa bsam/
rdo rje sems dpaḥ rab bsgoms la/ye śes OṂ ni bsgom par bya/

/ OṂ /

rdo rje dam tshig gsum bsgoms pas/mi bskyod rdo rje gsum
ḥdrar ḥgyur/25
bcom ldan ḥdas rdo rje mi bskyod pas de skad ces bkaḥ stsal to/

akṣobhyasamakāyena vākcittāgradhāriṇaḥ /
lokadhātuṣu sarveṣu pūjyate'kṣobhyavajriṇā // 26
akṣobhyasamakāyābhisaṃbhavavajro nāma samādhiḥ /

khadhātumadhyagataṃ cinted buddhamaṇḍalam uttamam/
ākāśavajraṃ prabhāvitvā ratnOṂkāraṃ prabhāvayet /
/ OṂ /
trivajrasamayadhyānena trivajraketusamo bhavet // 27
ityāha bhagavān ratnaketuvajraḥ /
kāyavākcittavajreṇa ratnaketusamaprabhaḥ /
sa bhaved bodhinairātmyajñānaguhyasamālayaḥ // 28
ratnasamayasaṃbhogavajro nāma samādhiḥ /

khadhātumadhyagataṃ cinted buddhamaṇḍalam uttamam/
lokeśvaraṃ prabhāvitvā dharmOṂkāraṃ prabhāvayet /
/ OṂ /
trivajrasamayadhyānena trivajrāmitasamo bhavet // 29
ityāha bhagavān amitavajraḥ /
kāyavākcittavajreṇa amitābhasamaprabhaḥ /
sa bhavet sarvasattvānāṃ mahāyānapathodayaḥ // 30
amitaguṇavajraprabhāsaśrīr nāma samādhiḥ /

khadhātumadhyagataṃ cinted buddhamaṇḍalam uttamam/
vajrotpalaṃ prabhāvitvā samayOṂkāraṃ prabhāvayet /
/ OṂ /
trivajrasamayadhyānena trivajrāmoghasamo bhavet // 31
ityāha bhagavān amoghavajraḥ /
kāyavākcittavajreṇa vajrāmoghasamaprabhaḥ /
sa bhavej jñānodadhiḥ śrīmān sarvasattvārtha-
saṃbhavaḥ // 32
amoghasamayaraśmijñānāgrasaṃbhavo nāma samādhiḥ /

mi bskyod pa yi sku ḥdra daṅ/gsuṅ daṅ thugs mchog ḥdra ba ḥdzin/
ḥjig rten khams rnams thams cad du/mi bskyod rdo rjes mchod
par ḥgyur / 26
bcom ldan ḥdas mi bskyod paḥi sku daṅ mñam par mṅon par ḥbyuṅ
baḥi dam tshig rdo rje źes bya baḥi tiṅ ṅe ḥdzin to/
nam mkhaḥi dbyiṅs kyi dbus su ni/saṅs rgyas dkyil ḥkhor dam pa bsam/
nam mkhaḥi rdo rje rab bsgoms la/rin chen OṂ ni bsam par bya/
/ OṂ /
rdo rje dam tshig gsum bsgoms pas/rdo rje gsum dpag med
ḥdrar ḥgyur / 27
lus daṅ ṅag sems rdo rje yis/dkon mchog dpal gyi ḥod daṅ ḥdra/
de ni bdag med byaṅ chub daṅ/ye śes gsaṅ ba ḥdir gnas ḥgyur / 28
bcom ldan ḥdas de bźin gśegs pa rdo rje dkon mchog dpal gyis
de skad ces bkaḥ stsal to/rin po cheḥi dam tshig loṅs spyod pa
rdo rjeḥi tshul źes bya baḥi tiṅ ṅe ḥdzin to/
nam mkhaḥi dbyiṅs kyi dbus su ni/saṅs rgyas dkyil ḥkhor dam pa bsam/
ḥjig rten dbaṅ phyug rab bsgoms la/chos kyi OṂ ni bsgom par bya/
/ OṂ /
rdo rje dam tshig gsum bsgoms pas/rdo rje gsum dpag med
ḥdrar ḥgyur / 29
lus daṅ ṅag sems rdo rje yis/ḥod dpag med daṅ ḥdra bar ḥgyur /
de ni sems can thams cad kyi/theg chen lam ni ḥbyuṅ ḥar ḥgyur/ 30
bcom ldan ḥdas rdo rje tshe dpag tu med pas de skad ces bkaḥ
stsal to/yon tan dpag tu med pa rdo rje ḥod kyi dpal źes bya
baḥi tiṅ ṅe ḥdzin to/
nam mkhaḥi dbyiṅs kyi dbus su ni/saṅs rgyas dkyil ḥkhor dam pa bsam/
rdo rje padma la bsgoms la/dam tshig OṂ ni rab tu bsgom /
/ OṂ /
rdo rje dam tshig gsum bsgoms pas/rdo rje gdon mi za bar ḥgyur/ 31
lus daṅ ṅag sems rdo rje yis/rdo rje thogs med ḥdra baḥi ḥod/
de ni dpal ldan ye śes mtsho/sems can kun don ḥbyuṅ bar ḥgyur/ 32
bcom ldan ḥdas rdo rje gdon mi za bas de skad ces bkaṅ stsal to/

khadhātumadhyagataṃ cinted[1] buddhamaṇḍalam uttamam/
vairocanavajraṃ prabhāvitvā trikāyOṂkāraṃ[2] prabhāvayet/
/ OṂ OṂ OṂ /
trivajrasamayadhyānena[3] vairocanavajrasamo bhavet // 33
ityāha bhagavān vairocanavajraḥ /
kāyavākcittavajreṇa vairocanasamaprabhaḥ /
sa bhavej jñānasaṃbodhis trikāyābhedyasādhakaḥ // 34
kāyavākcittālambanasaṃbodhivajro[4] nāma samādhiḥ /

parvateṣu vivikteṣu nadīprasravaṇeṣu ca /
śmaśānādiṣvapi kāryam idaṃ dhyānasamuccayam // 35
akṣobhyajñānavajrādīn dhyātvā khavajramadhyataḥ/
pañcābhjñāprayogeṇa sthāne buddhāgrabhāvanā // 36
ityāha bhagavān mahāvajrasamayavajrābhijñaḥ /

pañcaśūlaṃ mahāvajraṃ pañcajvālāvibhūṣitam /
pañcasthānaprayogeṇa vajrābhijñāsamo[5] bhavet // 37
svamantraṃ bhāvayec cakraṃ sphuliṅgagahanākulam/
pañcavajraprayogeṇa vajrābhijñāsamo[6] bhavet // 38
khavajramadhyagataṃ cakraṃ[7] buddhajvālāsamaprabham/
dhyātvā buddhapraveśena buddhāśrayasamo bhavet // 39
buddhamaṇḍalamadhyasthaṃ svakāye[8] vairocanaṃ nyaset/
OṂkāraṃ hṛdaye dhyātvā mantravijñānabhāvanā[9] // 40
nirodhavajragataṃ cittaṃ yadā tasya prajāyate[10] /
sa bhavec cintāmaṇiḥ śrīmān sarvabuddhāgradhārakaḥ[11]//41
buddhamaṇḍalamadhyasthaṃ vajrākṣobhyaṃ prabhāvayet/
HŪṂkāraṃ hṛdaye dhyātvā cittabindugataṃ nyaset // 42

gdon mi za baḥi dam tshig ḥod zer gyi ye śes kyi mchog ḥbyuṅ ba
źes bya baḥi tiṅ ṅe ḥdzin to/
nam mkhaḥi dbyiṅs kyi dbus su ni/saṅs rgyas dkyil ḥkhor dam pa bsam /
rdo rje snaṅ mdzad rab bsgoms la/sku gsum OṂ ni rab tu bsgom/
/ OṂ /
rdo rje dam tshig gsum bsgoms pas/rnam par snaṅ mdzad mñam
par ḥgyur / 33
lus daṅ ṅag yid rdo rje yis/rnam par snaṅ mdzad ḥdra baḥi ḥod/
de ni ye śes rdzogs byaṅ chub/sku gsum mi phyed sgrub byed ḥgyur/34
bcom ldan ḥdas rdo rje rnam par snaṅ mdzad kyis de skad ces
bkaḥ stsal to/lus daṅ ṅag daṅ yid dmigs pa mṅon par byaṅ chub
pa rdo rje źes bya baḥi tiṅ ṅe ḥdzin to/
rnam par dben paḥi ri bo daṅ/kluṅ daṅ ḥbab chu rnams daṅ ni/
dur gyi khrod la sogs par yaṅ/bsam gtan bsdus pa ḥdi dag bsgom/ 35
mi bskyod ye śes dag la sogs/rdo rje nam mkhaḥi dkyil du bsam/
mṅon śes lṅa poḥi sbyor ba yis/saṅs rgyas mchog gi gnas su bsgom/36
bcom ldan ḥdas dam tshig chen poḥi rdo rje mṅon par mkhyen pas
de skad ces bkaḥ stsal to/
rdo rje chen po rtse lṅa po/ḥbar ba lṅa yis rnam par brgyan /
gnas lṅa dag tu sbyor ba yis/rdo rje mṅon śes ḥdra bar ḥgyur/ 37
me stag maṅ po ḥkhrug pa yi/raṅ sṅags ḥkhor lo bsgom par bya/
rdo rje lṅa yi sbyor ba yis/rdo rje mṅon śes ḥdra bar ḥgyur/ 38
rdo rje nam mkhaḥi dkyil ñid du/ḥkhor lo saṅs rgyas ḥbar ḥod ḥdra/
saṅs rgyas ḥjug par rab bsgoms na/saṅs rgyas gnas daṅ ḥdra
bar ḥgyur / 39
saṅs rgyas dkyil ḥkhor dbus gnas par/bdag gi lus la snaṅ
mdzad gźag /
sñiṅ khar yi ge OṂ bsams la/sṅags la rnam par śes pa bsgom / 40
ḥgog paḥi rdo rje sems ñid du/gaṅ tshe de la skye ḥgyur na/
saṅs rgyas kun gyi mchog ḥdzin pa/yid bźin dpal ldan lta bur ḥgyur/41
saṅs rgyas dkyil ḥkhor dbus gnas par/rdo rje mi bskyod
rab tu bsgoms/
sñiṅ khar yi ge HŪṂ bsgoms nas/sems ni thig ler gyur bar gźag/ 42

buddhamaṇḍalamadhyasthaṃ amitāyuṃ[1] prabhāvayet/
ĀḤkāraṃ hṛdaye dhyātvā vajrabindugataṃ[2] nyaset // 43
idaṃ tat samayāgrāgraṃ trivajrābhedyabhāvanam /
nirodhasamayajñānaṃ buddhasiddhisamāvaham // 44
khavajradhātumadhyasthaṃ bhāvayet svacchamaṇḍalam/
OṂkāraṃ[3] kāyavākcitte dhyātvā kalpaṃ sa tiṣṭhati // 45
khavajradhātumadhyasthaṃ bhāvayet dharmamaṇḍalam/
ĀḤkāraṃ kāyavākcitte dhyātvā kalpaṃ sa tiṣṭhati // 46
khavajradhātumadhyasthaṃ bhāvayed vajramaṇḍalam/
HŪṂkāraṃ kāyavākcitte dhyātvā kalpaṃ sa tiṣṭhati// 47
ityāha bhagavān trivajrakalpasamayaḥ[4] /
yataḥ[5] prabhṛtir imaṃ[6] yogaṃ kāyavākcittavajriṇaḥ /
paṭhed vā cintayed vāpi so'pi vajradharo[7] bhavet // 48

sarvatathāgatamantrasamayatattvavajravidyāpuruṣottama-
paṭala ekādaśaḥ /

saṅs rgyas dkyil ḥkhor dbus gnas par/tshe dpag med pa rab tu bsgom/
sñiṅ khar yi ge ĀḤ bsams te/ rdo rje thig ler gyur bar gźag/ 43
ḥdi ni dam tshig mchog gi mchog/rdo rje mi phyed gsum bsgom pa/
ḥgog paḥi dam tshig ye śes te/saṅs rgyas dṅos grub thob ḥgyur ba/44
rdo rje nam mkhaḥi dbyiṅs gnas par/gsal baḥi dkyil ḥkhor /
bsgom par bya/ 5
lus ṅag sems la yi ge OṂ / bsams na de ni skal par gnas / 45
rdo rje nam mkhaḥi dbyiṅs gnas par/chos kyi dkyil ḥkhor
bsgom par bya/ 5
lus ṅag sems la yi ge ĀḤ / bsams na de ni skal par gnas / 46
rdo rje nam mkhaḥi dbyiṅs gnas par/rdo rjeḥi dkyil ḥkhor
bsgom par bya/ 7
lus ṅag sems la yi ge HŪṂ / bsams na de ni skal par gnas / 47
bcom ldan ḥdas rdo rje gsum gyi rtog paḥi dam tshig gis de skad
śes bkaḥ stsal to/
sku daṅ gsuṅ thugs rdo rje yi/rnal ḥbyor ḥdir gyur phyin chad ni/
klog gam yaṅ na sems kyaṅ ruṅ/de yaṅ rdo rje ḥdzin ḥdrar ḥgyur/48

de bźin gśegs pa thams cad kyi sṅags kyi dam tshig de kho na ñid
rdo rjeḥi rig paḥi skyes bu mchog gi leḥu ste bcu gcig paḥo/

CHAPTER TWELVE

atha vajradharaḥ śāstā sraṣṭā jñānāgrasādhakaḥ /
trivajrasamayatattvaṃ vāgvajram udāharat[1] // I
khatulyasamābhūteṣu[2] nirvikalpasvabhāviṣu[3] /
svabhāvaśuddhadharmeṣu nāṭako'yaṃ prabhāvyate // 2
mahāṭavīpradeśeṣu phalapuṣpādyalaṃkṛte /
parvate vijane sādhyaṃ sarvasiddhisamuccayam // 3

/ MAṂ[4] /

kāyavākcittavajreṣu mañjuvajraprabhāvanā /
spharaṇaṃ kāyavākcitte mañjuvajrasamo bhavet // 4
yojanaśatavistāraṃ prabhayā dīptavajrayā /
ābhāsayati śuddhātmā[5] sarvālaṃkārabhūṣitaḥ /
brahmarudrādayo devā na paśyanti kadā cana // 5

mañjuvajrāgrasamayāntardhānakarī nāma samādhiḥ /

viṇmūtrapañcasamayais trivajrābhedyasaṃbhavaiḥ[6] /
kṛtvā trilohasaṃhitāṃ mukhe prakṣipya bhāvayet // 6
abhedyaṃ sarvabuddhānāṃ cittaṃ tatra prabhāvayet /
sa bhavet tatkṣaṇād eva mañjuvajrasamaprabhaḥ // 7
svamantreṇa prabhāvitvā cakraṃ sphuliṅgasuprabham /
ālayaṃ sarvabuddhānāṃ dhyātvā buddhasamo bhavet // 8
ṣaṭriṃśatsumerūṇāṃ yāvantaḥ paramāṇavaḥ /
bhavanti tasyānucarāḥ sarve vajradharopamāḥ // 9

cakrasamayo[7] nāma samādhiḥ /

svamantreṇa mahāvajraṃ dhyātvā maṇḍalamadhyataḥ /
ālayaṃ sarvavajrāṇāṃ cintya[8] vajrasamo bhavet // IO
ṣaṭtriṃśatsumerūṇāṃ yāvantaḥ paramāṇavaḥ /
yoṣitās tasya tāvantyo bhaviṣyanti guṇālayāḥ /
traidhātukamahāvajro bhaved[9] rudranamaskṛtaḥ // II

← vajrasamatā nāma samādhiḥ /

CHAPTER TWELVE

de nas ston pa rdo rje ḍdzin/skyed pa ye śes mchog sgrub pa/
dam tshig de ñid rdo rje gsum/rdo rje gsuṅ gis bkaḥ stsal pa/ I
mkhaḥ daṅ mtshuṅs par mñam gyur pa/rnam par mi rtog ṅo bo ñid/
chos rnams raṅ bźin dag pa las/ rol mo ḍdi dag rab tu bsgom / 2
dgon pa chen poḥi sa phyogs su/me togs ḍbras bu sogs kyis brgyan/
ri bo dben paḥi sa phyogs su/dṅos grub thams cad bsdud pa bsgrub/3

/ MAṂ /

lus daṅ ṅag sems rdo rje la / rdo rje ḍjam pa rab tu bsgom /
lua daṅ ṅag sems la spros pas/ rdo rje ḍjam pa ḍdra bar ḍgyur / 4
dpag tshad brgya yi khyon tsam du/rdo rje ḍbar baḥi ḍod rab gis/
rgyan rnams kun gyis brgyan pa yi/dag paḥi bdag ñid snaṅ bar ḍgyur/
tshaṅs pa drag po la sogs lhas/ nams kyaṅ mthoṅ bar mi nus so / 5
rdo rje ḍjam pa mchog gi dam tshig mi snaṅ ba źes bya baḥi
tiṅ ṅe ḍdzin to/

rdo rje mi phyed gsum las byuṅ / bśaṅ gci dam tshig lṅa rnams ni /
lcags gsum las byuṅ ldan byas te/khar bcug nas ni bsgom par bya/ 6
saṅs rgyas kun gyi mi phyed paḥi/ thugs ni de ru rab bsgoms na /
rdo rje ḍjam paḥi ḍod ḍdra bar / de ma thag tu de ḍgyur ro / 7
ḍkhor lo ḍod ḍphro mdaṅs mchog can/raṅ gi sṅags kyis rab bsgoms nas/
saṅs rgyas thams cad bźugs paḥi gnas/bsgoms na saṅs rgyas
ḍdra bar ḍgyur/ 8
ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /
rdo rje ḍdzin daṅ ḍdra ba kun / de yi rjes su ḍbraṅ bar ḍgyur / 9
ḍkhor loḥi dam tshig ces bya baḥi tiṅ ṅe ḍdzin to/

rdo rje chen po raṅ sṅags kyis/dkyil ḍkhor dbus su rab bsgoms nas/
rdo rje kun gyi gnas yin par / bsams na rdo rje ḍdra bar ḍgyur / IO
ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /
de sñed kyi ni bud med rnams / yon tan can gyi gnas su ḍgyur /
drag po dag gis phyag byas pa /khams gsum rdo rje chen por ḍgyur/II
rdo rje dam tshig ces bya baḥi tiṅ ṅe ḍdzin to/

padmaṃ svamantravajreṇa dhyātvā aṣṭadalaṃ mahat /
ālayaṃ sarvadharmāṇāṃ cintya dharmasamo bhavet // I2
ṣaṭtriṃśatsumerūṇāṃ yāvantaḥ paramāṇavaḥ /
saṃsthāpayati śuddhātmā buddhapūjāgramaṇḍale[1] // I3
padmasamatā nāma samādhiḥ /

tiṣṭhet trikalpasamayaṃ sevayan pañcajñāninām /
daśadiksarvabuddhānāṃ triguhyaṃ[2] paryupāsate // I4
svamantraṃ bhāvayet khaḍgaṃ pañcaraśmisamaprabham /
pāṇau gṛhya viśālākṣaḥ trivajravidyādharo[3] bhavet // I5
traidhātukamahāpūjyo daityabrahmendranamaskṛtaḥ /
trisāhasraikamahāśūro[4] bhaved guhyadharottamaḥ[5] // I6
yad abhilaṣati cittena kāyavākcittavajriṇaḥ /
dadāti tādṛśīṃ siddhiṃ cittavajraprabhāvitām // I7
sarvakhaḍgottamo nāma samādhiḥ /

OṂkāraṃ gulikāṃ dhyātvā canakāsthipramāṇataḥ /
madhye svadevatābimbaṃ mukhe cintya vibhāvayet // I8
sa bhavet tatkṣaṇād eva bodhisattvasamaprabhaḥ[6] /
uditādityasaṃkāśo jāmbūnadasamaprabhaḥ // I9
ĀḤkāraṃ gulikāṃ dhyātvā canakāsthipramāṇataḥ /
madhye svadevatābimbaṃ mukhe cintya vibhāvayet // 20
sa bhavet tatkṣaṇād eva bodhijñānasamaprabhaḥ[7] /
uditādityasaṃkāśo jāmbūnadasamaprabhaḥ // 2I
HŪṂkāraṃ gulikāṃ dhyātvā canakāsthipramāṇataḥ /
madhye svadevatābimbaṃ mukhe cintya vibhāvayet // 22
sa bhavet tatkṣaṇād eva vajrakāyasamaprabhaḥ /
udityādityasaṃkāśo jāmbūnadasamaprabhaḥ // 23
khadhātusvacchamadhyasthaṃ vairocanaṃ prabhāvayet /
haste cakraṃ prabhāvitvā cakravidyādharo bhavet // 24
mahācakrakulaṃ dhyātvā idaṃ jñānāgrasādhanam[8] /

padma chen po ḥdab bgryad la / raṅ sṅags rdo rje bsams nas su /
chos rnams kun gyi gnas yin par/bsams na chos daṅ ḥdra bar ḥgyur/I2
ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /
saṅs rgyas mchod mchog dkyil ḥkhor du/dag paḥi bdag ñid
ḥjog par byed / I3
padmo mñam pa ñid ces bya baḥi tiṅ ṅe ḥdzin to/

ye śes lṅa ldan rab bsten na / bskal pa gsum du yun du gnas /
phyogs bcuḥi saṅs rgyas thams cad kyi/gsaṅ ba gsum la
bsñen bkur byed/ I4
ḥod zer lṅa yi mdog ḥdraḥi ḥod/raṅ gi sṅags kyis ral gri bsgom/
mig yaṅs lag na thogs na ni / rdo rje gsum rig ḥdzin par ḥgyur / I5
khams gsum kun gyis rab mchod ciṅ/tshaṅs dbaṅ lha min phyag byas pa/
stoṅ gsum na ni gcig bu ba / mi mchog gsaṅ ba ḥdzin par ḥgyur / I6
gaṅ rnams ḥdod daṅ bsam pa dag/ sku gsuṅ thugs kyi rdo rje ḥdzin/
rdo rje thugs las rab tu byuṅ / de lta bu yi dṅos grub ster / I7
ral gri thams cad kyi dam pa źes bya baḥi tiṅ ṅe ḥdzin to/

OṂ ni ril bu tsanakaḥi / ḥbru tshad tsam du bsams nas ni /
dbus su raṅ gi lha yi gzugs/bsams te khar bcug rnam bsgoms na / I8
de ni de ma thag tu yaṅ/byaṅ chub sems dpaḥi ḥod ḥdrar ḥgyur /
ñi ma śar baḥi ḥod ḥdra źiṅ / dzāmbu chu boḥi gser gyi mdog / I9
ĀḤ ni ril bu tsanakaḥi / ḥbru tshad tsam du bsams nas ni /
dbus su raṅ gi lha yi gzugs/bsams te khar bcug rnam bsgoms na / 20
de ni de ma thag tu yaṅ / byaṅ chub ye śes ḥod ḥdrar ḥgyur /
ñi ma śar baḥi ḥod ḥdra źiṅ / dzāmbu chu boḥi gser gyi mdog / 2I
HŪṂ ni ril bu tsanakaḥi / ḥbru tshad tsam du bsams nas ni /
dbus su raṅ gi lha yi gzugs/bsams te khar bcug rnam bsgoms na / 22
de ni de ma thag tu yaṅ / rdo rjeḥi sku daṅ ḥod ḥdrar ḥgyur /
I
ñi ma śar baḥi ḥod ḥdra źiṅ / dzāmbu chu boḥi gser gyi mdog / 23
mkhaḥ dbyiṅs gsal baḥi dbus gnas par/rnam par snaṅ mdzad
rab tu bsgom /
lag tu ḥkhor lo rab bsgoms na/ḥkhor loḥi rig pa ḥdzin par ḥgyur/ 24
ḥkhor lo chen poḥi rigs bsgoms te/saṅs rgyas skur ni rab sbyor źiṅ/

kartavyaṃ jñānavajreṇa buddhakāyāgrayogataḥ[1] // 25
khadhātuvajramadhyasthaṃ jñānākṣobhyaṃ prabhāvayet /
haste vajraṃ prabhāvitvā vajravidyādharo bhavet // 26
mahāvajrakulaṃ dhyātvā idaṃ vajrāgrasādhanam /
kartavyaṃ jñānavajreṇa vajrakāyāgrayogataḥ // 27
khadhāturatnamadhyasthaṃ ratnavajraṃ prabhāvayet /
haste ratnaṃ prabhāvitvā ratnavidyādharo bhavet // 28
mahāratnakulaṃ dhyātvā idaṃ ratnāgrasādhanam /
kartavyaṃ jñānavajreṇa ratnakāyāgrayogataḥ // 29
khadhātudharmamadhyastham[2] amitāyuṃ[3] prabhāvayet /
haste padmaṃ prabhāvitvā padmavidyādharo bhavet // 30
mahāpadmakulaṃ dhyātvā idaṃ padmāgrasādhanam /
kartavyaṃ jñānavajreṇa dharmakāyāgrayogataḥ // 31
khadhātusamayamadhyasthaṃ amoghāgraṃ prabhāvayet /
haste khaḍgaṃ prabhāvitvā khaḍgavidyādharo bhavet //32
mahāsamayakulaṃ dhyātvā idaṃ samayāgrasādhanam /
kartavyaṃ jñānavajreṇa kāyasamayayogataḥ // 33
triśūlajñānāṅkuśādayaḥ sādhyā vajraprabhedataḥ /
sidhyanti tasya dhyānena kāyavākcittasādhanaiḥ[4] // 34
ity āha bhagavān mahāsamayasiddhivajraḥ[5] /

catuṣpathaikavṛkṣe vā ekaliṅge śivālaye /
sādhayet sādhako nityaṃ vajrākarṣaṃ viśeṣataḥ // 35
triyogamantrapuruṣaṃ dhyātvā triyogavajriṇam /
aṅkuśaṃ kāyavākcittaṃ buddhānāṃ jñānabuddhinām // 36
vāyavyamaṇḍalāgrasthaṃ buddhākarṣaṇam uttamam /
daśadiksamayasaṃbhūta[6] vajreṇākṛṣyopabhuñjayet // 37
khadhātusamayavajrākarṣaṇam /

vairocanamahācakraṃ dhyātvāṅkuśaṃ jinālayam /
vajrapadmādibhiḥ kāryaṃ samayākarṣaṇam uttamam[7] // 38

ye śes ḥdi ni rab sgrub pa / ye śes rdo rje dag gis bya / 25
mkhaḥ dbyiṅs rdo rje dbus gnas par/ye śes mi bskyod rab bsgoms te/
lag tu rdo rje rab bsgoms na/rdo rjeḥi rig pa ḥdzin par ḥgyur/ 26
rdo rje chen poḥi rigs bsgoms te/rdo rjeḥi skur ni rab sbyor źiṅ/
rdo rje mchog ḥdi sgrub pa ni / ye śes rdo rje dag gis bya / 27
mkhaḥ dbyiṅs rin-chen dbus gnas par/rin chen rdo rje rab tu bsgom/
lag tu rin chen rab bsgoms na /rin chen rig pa ḥdzin par ḥgyur/ 28
rin po che yi rigs bsgoms nas/rin chen skur ni rab sbyor źiṅ/
rin chen mchog ḥdi sgrub pa ni / rdo rje ye śes dag gis bya / 29
mkhaḥ dbyiṅs chos kyi dbus gnas par/tshe dpag med pa rab tu bsgom/
lag tu padmo rab bsgoms na / padmoḥi rig pa ḥdzin par ḥgyur / 30
padmoḥi rigs chen bsgoms nas su/chos kyi skur ni rab sbyor źiṅ/
padmoḥi mchog ḥdi sgrub pa ni / ye śes rdo rje dag gis bya / 3I
mkhaḥ dbyiṅs dam tshig dbus gnas par/gdon mi za baḥi ye śes bsgom/
lag tu ral gri rab bsgoms na/ral griḥi rig pa ḥdzin par ḥgyur / 32
dam tshig chen poḥi rigs bsgoms nas/thogs med dam tshig rab
sbyor źiṅ /
dam tshig mchog ḥdi sgrub pa ni / ye śes rdo rje dag gis bya / 33
rtse gsum ye śes lcags kyu sogs/rdo rje khyad par gyis bsgrubs na/
sku gsuṅ thugs kyi sgrub pa yis/bsam gtan des ni ḥgrub par ḥgyur/34
bcom ldan ḥdas dam tshig chen poḥi dṅos grub rdo rjes de skad
ces bkaḥ stsal to/

lam gyi bźi mdoḥam śiṅ gcig druṅ/mtshan ma gcig daṅ źi gnas su/
rdo rje dgug paḥi khyad par gyis/sgrub pa pos ni dag tu bsgrub/ 35
sbyor gsum rdo rje can rnams kyi/sbyor gsum sṅags kyi skyes bu bsam/
saṅs rgyas ye śes blo ldan gyi I / sku gsuṅ thugs kyi kyo ba btaṅ/36
rluṅ gi dkyil ḥkhor mchog gnas pa/saṅs rgyas dgug pa dam pa yiṅ/
dam tshig las byuṅ phyogs bcu pa/rdo rjes bkug nas ñe bar spyod/37
nam mkhaḥi dbyiṅs kyi rdo rje dam tshig dgug paḥi cho gaḥo/

rnam par snaṅ mdzad ḥkhor lo che/rdo rje padmo la sogs pas /
rgyal gnas lcags kyu bsams nas ni/dam tshig dgug mchog kyo bas bya/38

traidhātukasamayākarṣaṇam /

sarvākāravaropetaṃ buddhabimbaṃ vibhāvayet /
pāṇau kāyavākcittam ankuśādīn vibhāvayet /
anena khalu yogena sa bhavet padakarmakṛt // 39
sarvākāravaropetaṃ kāyavajraṃ vibhāvayet /
jihvāvajraprayogeṇa dhyātvā vāgvajrasamo bhavet // 40
sarvākāravaropetaṃ buddhakāyaṃ vibhāvayet /
hastasthasādhyaṃ japyaṃ ca dhyātvā vajrasamo bhavet//41
triguhyasamayapūjāgrīṃ pūjāṃ pūjya prasādhayet /
idaṃ tat sarvabuddhānāṃ sāraṃ guhyasamuccayam // 42
ity āha bhagavān mahāguhyasamayaḥ /

mahāmāṃsasamayāgreṇa sādhayet trivajram uttamam /
viṇmūtrasamayāgreṇa bhaved vidyādharaḥ prabhuḥ // 43
hastisamayamāṃsena pañcābhijñatvam āpnuyāt /
aśvasamayamāṃsena antardhānādhipatir bhavet // 44
śvānasamayamāṃsena sarvasiddhiprasādhanam /
gomāṃsasamayāgreṇa vajrākarṣaṇam uttamam // 45
alābhe sarvamāṃsānāṃ dhyātvā sarvaṃ vikalpayet /
anena vajrayogena sarvabuddhair adhiṣṭhyate // 46
sarvākāravaropetaṃ kāyavākcittavajriṇam /
hṛdaye jñānasamayaṃ mukuṭe vajr-āgradhāriṇam // 47
prīṇanaṃ sarvabuddhānām idaṃ samayanayottamam /
kartavyaṃ samayāgreṇa sarvasiddhikaraṃ param // 48
sarvasamayajñānavajrāhāro nāma samādhiḥ /

jihvāsamayavajrāgre dhyātvā HŪṂkāravajriṇam /
pañcāmṛtaprayogeṇa bhakṣayaṃs trivajratvam āpnuyāt//49

khams gsum gyi dam tshig dgug paḥo/

rnam paḥi mchog rnams kun ldan paḥi/saṅs rgyas sku ni
rnam bsgoms la /
lag tu sku daṅ gsuṅ thugs kyi/ kyo ba la sogs rab tu bsgom /
ḥdi dag lta buḥi sbyor ba yis/de ni gnas las byed par ḥgyur / 39
rnam paḥi mchog rnams kun ldan paḥi/rdo rjeḥi sku ni
rnam bsgoms la /
rdo rjeḥi sbyor bas lce bsgoms na/rdo rjeḥi gsuṅ daṅ
ḥdra bar ḥgyur / 40
rnam paḥi mchog rnams kun ldan paḥi/saṅs rgyas sku ni
rnam bsgoms la /
lag tu bsgrub bya bsams nas ni/rdo rje daṅ ni ḥdra bar ḥgyur/ 41
gsaṅ gsum dam tshig mchod paḥi mchog/mchod pas mchod nas
rab tu bsgrub /
ḥdi ni saṅs rgyas thams cad kyi/gsaṅ baḥi sñiṅ po bsdus pa yin/ 42
bcom ldan ḥdas gsaṅ ba chen poḥi dam tshig gis de skad ces
gsuṅs so/

śa chen dam tshig mchog gis ni / rdo rje gsum mchog bsgrub par bya/
bśaṅ gci dam tshig mchog gis ni/rig pa ḥdzin paḥi gtso bor ḥgyur/43
glaṅ poḥi śa yi dam tshig gis/ mṅon śes lṅa dag thob par ḥgyur /
rta śa dag gi dam tshig gis / mi snaṅ ba yi bdag por ḥgyur / 44
khyi śa dag gi dam tshig gis/dṅos grub thams cad ḥgrub par ḥgyur/
ba laṅ śa yi dam tshig gis /rdo rje dgug paḥi mchog tu ḥgyur / 45
śa rnams thams cad med na yaṅ/thams cad bsams pas rnam par brtag/
rdo rje sbyor ba ḥdi byas na/saṅs rgyas thams cad byin gyis rlob/46
rnam paḥi mchog rnams kun ldan pa/sku gsuṅ thugs ni rdo rje can/
sñiṅ khar ye śes dam tshig daṅ/dbu rgyan rdo rje mchog ḥdzin pa/47
saṅs rgyas thams cad mñes ḥgyur ba/dam tshig mchog gis bya ba ni/
dṅos grub thams cad ḥgrub paḥi mchog/dam tshig mchog gis rab tu bya/ 48
dam tshig thams cad ye śes rdo rjer gyur pa źes bya baḥi
tiṅ ṅe ḥdzin to/

lce yi dam tshig rdo rje mchog / rdo rje can gyis HŪṂ bsgoms te/
bdud rtsi lṅa yi sbyor ba yis / zos na rdo rje gsum thob ḥgyur /49

ĀḤkārOṂkārasamayam idam vajranayottamam /
anena khalu yogena vajrasattvasamo bhavet // 50
samayavajrāmṛtamālinī nāma samādhiḥ /

trivajrasamayasiddhyagre[1] bhavet trikāyavajriṇaḥ /
daśadiksarvasattvānāṃ[2] bhavet cintāmaṇyodadhiḥ /
avabhāsayati vajrātmā lokadhātuṃ samantataḥ // 51
cakrasamayasiddhyagre[3] buddhakāyasamo bhavet /
vicaret samantataḥ siddho gaṅgāvālukasarvataḥ // 52
sarveṣu samayāgreṣu vidyādharaprabhur bhavet /
sarvasamayasiddhyagre kāyavajraprabhāvataḥ // 53
antardhāneṣu sarveṣu sāhasraikāvabhāsakaḥ /
harate sarvabuddhānāṃ[4] bhuṅkte kanyāṃ surāgrajām // 54
gaṅgāvālukasamān buddhāṃs trivajrālayasaṃsthitān /
paśyate cakṣurvajreṇa svahastaikaṃ yathāmalam // 55
gaṅgāvālukasamaiḥ kṣetraiḥ ye śabdāḥ saṃ prakīrtitāḥ/
śṛṇoty abhijñārthataḥ[5] śrotrastham iva sarvataḥ // 56
gaṅgāvālukasamaiḥ kṣetraiḥ kāyavākcittalakṣaṇam /
sa vetti sarvasattvānāṃ cittākhyaṃ nāṭakodbhavam // 57
gaṅgāvālukasamaiḥ kalpaiḥ saṃsārasthitisaṃbhavam /
pūrvanivāsasamayaṃ dinatrayam iva smaret // 58
gaṅgāvālukasamaiḥ kāyair[6] buddhameghādyalaṃkṛtaiḥ /
gaṅgāvālukasamān kalpān sphared ṛddhyagravajriṇaḥ[7] //59
ity āha bhagavān samayābhijñaḥ /

vajracakṣur vajraśrotraṃ vajracittaṃ vajranivāsaṃ[8]
vajraṛddhiś ceti /
buddhābhijñārthasaṃsiddhau[9] buddhakāyasamo bhavet /
gaṅgāvālukasaṃkhyaiś ca parivāraiḥ parivṛtaḥ /
vicaret kāyavākcittavajro[10] lokadhātuṃ samantataḥ // 60

ĀḤ daṅ OṂ gyi dam tshig kyaṅ/ḥdi ni rdo rjeḥi tshul mchog ste/
ḥdi lta bu yi sbyor ba yis / rdo rje mi phyed ḥdra bar ḥgyur/ 50
rdo rjeḥi dam tshig bdud rtsi phreṅ ba źes bya baḥi
tiṅ ṅe ḥdzin to/

rdo rje dam tshig gsum grub mchog/sku gsum rdo rje can du ḥgyur/ 51
phyogs bcuḥi sems can thams cad kyi/nor bu yid bźin
rgya mtshor ḥgyur/
ḥjig rten khams ni thams cad du/rdo rjeḥi bdag ñid snaṅ bar byed/52
ḥkhor loḥi dam tshig grub paḥi mchog/saṅs rgyas sku daṅ
ḥdra bar ḥgyur /
gaṅgāḥi bye sñed thams cad du/ grub pa kun tu rnam par spyod/ 53
dam tshig dam pa thams cad kyi/rig pa ḥdzin paḥi gtso bor ḥgyur/
rdo rjeḥi sku ni rab bsgoms pas/thams cad dam tshig mchog
tu ḥgrub / 54
mi snaṅ gyur pa thams cad la/stoṅ khams dag ni snaṅ bar byed/
saṅs rgyas kun las ḥphrog pa daṅ/lha yi bu mo mchog la spyod/ 55
gaṅgaḥi bye sñed saṅs rgyas rnams/rdo rje gsum gyi gnas bźugs pa/
raṅ lag skyu ru ra bźag bźin/rdo rje mig gis mthoṅ bar ḥgyur / 56
gaṅgaḥi bye sñed źiṅ rnams na/ sgra bsgrags pa ni ji sñed pa/
mṅon śes rna bas thos pa ni / rna baḥi druṅ na ḥkhod pa bźin / 57
gaṅgaḥi bye sñed źiṅ dag gi/sems can kun gyi sems rnams ni /
sku gsuṅ thugs kyis mtshan pa yi/rol mo las byuṅ sems rig ḥgyur/58
bskal pa gaṅgaḥi bye sñed du / ḥkhor ba dag na gnas pa yi /
sṅon gyi gnas kyi gtan tshigs rnams/źag gsum lon pa bźin du dran/59
gaṅgaḥi bye ma sñed kyi lus/saṅs rgyas sprin la sogs brgyan pa/
bskal pa gaṅgaḥi bye sñed du/rdo rje rdzu ḥphrul mchog gis ḥgeṅs/60
bcom ldan ḥdas dam tshig mṅon par mkhyen pas de skad ces
bkaḥ stsal to/

de la mṅon par śes pa lṅa ni/rdo rjeḥi spyan daṅ/rdo rjeḥi sñan
daṅ/rdo rjeḥi thugs daṅ/rdo rjeḥi gnas daṅ/rdo rjeḥi rdzu ḥphrul lo/
saṅs rgyas mṅon śes lṅa don ḥgrub/saṅs rgyas sku daṅ ḥdra bar ḥgyur/
gaṅgaḥi bye sñed graṅs med paḥi/ḥkhor gyis yoṅs su bskor nas su/
rdo rjeḥi sku daṅ gsuṅ thugs kyis/ḥjig rten khams kun
brgod par ḥgyur/61

sevāsamayasaṃyogam upasādhanasaṃbhavam /
sādhanārthasamayaṃ ca mahāsādhanacaturthakam // 61
vijñāya vajrabhedena tataḥ karmāṇi sādhayet /
sevāsamādhisaṃyogaṃ bhāvayed bodhim uttamam // 62
upasādhanasiddhyagre vajrāyatanavicāraṇam /
sādhane codanaṃ proktaṃ mantrādhipatibhāvanam // 63
mahāsādhanakāleṣu bimbaṃ svamantravajriṇaḥ[1] /
mukuṭe'dhipatiṃ dhyātvā sidhyate jñānavajriṇaḥ // 64
sevājñānāmṛtenaiva kartavyaṃ sarvataḥ sadā /
eṣo hi sarvamantrāṇāṃ mantratattvārthasādhakaḥ[2] // 65
mahāṭavīpradeśeṣu vijaneṣu mahatsu[3] ca /
girigahvarakuleṣu[4] sadā[5] siddhir avāpyate // 66
ity āha bhagavān mahāsādhanavajraḥ /

atha vajracatuṣkeṇa sevā kāryā dṛḍhavrataiḥ /
trivajrakāyasametena[6] bhāvayan siddhiṃ aśnute // 67
catuḥsaṃdhyāprayogeṇa pañcasthāneṣu buddhimān /
OṂkāraṃJ[7] jñānavajreṇa dhyātvā saṃvaram ādiśet[8] // 68
dināni sapta pakṣaṃ ca māsam adhyardham[9] eva ca /
utpādya vajrasamayaṃ[10] laghu siddhir avāpyate // 69
vistareṇa mayā proktaṃ dinabhedāṃ[11] pracodanam /
pakṣābhyantaratataḥ siddhir uktā guhyāgrasaṃbhavaiḥ// 70
tatredam upasādhanasaṃvaraviṣayam /
[12]buddhakāyadharaḥ śrīmān trivajrābhedyabhāvitaḥ /
adhiṣṭhānapadaṃ me'dya karotu kāyavajriṇaḥ // 71
daśadiksaṃsthitā buddhās trivajrābhedyabhāvitāḥ /
adhiṣṭhānapadaṃ me'dya kurvantu kāyavajriṇaḥ[13] // 72
tatredaṃ sādhanasaṃvaraviṣayam /
dharmo vai vākpathaḥ śrīmān trivajrābhedyabhāvitaḥ /
adhiṣṭhānapadaṃ me'dya karotu vāgvajriṇaḥ[14] // 73

bsñen paḥi dam tshig sbyor ba daṅ/ñe bar sgrub pa ḥbyuṅ ba daṅ/
sgrub paḥi don gyi dam tshig daṅ/sgrub pa chen po dag daṅ bźi/ 61
rdo rjeḥi bye brag śes byas la/de nas las rnams bsgrub par bya/
bsñen paḥi tiṅ ḥdzin rab sbyor ba/byaṅ chub mchog ni
bsgom par bya/ 62
ñe bar sgrub pa grub mchog la/rdo rje skye mched rnam par dpyad/
sṅags kyi bdag po bsgoms pa yis/sgrub paḥi tshe na
bskul bar gsuṅs/ 63
sgrub pa chen po byed paḥi tshe/raṅ sṅags rdo rje can gyi gzugs/
dbu rgyan la ni bdag po bsam/ye śes rdo rje ḥgrub par ḥgyur/ 64
bsñen paḥi ye śes bdud rtsi dag/thams cad du ni rtag par bya/
ḥdi ni sṅags rnams thams cad kyi/sṅags kyi de ñid don sgrub paḥo/65
dgon pa chen poḥi sa phyogs daṅ/ rab tu rnam par dben pa daṅ /
ri bo nags ḥdab chu ṅogs su / rtag tu dṅos grub thob par ḥgyur/ 66
bcom ldan ḥdas rdo rje sgrub pa chen pos de skad ces bkaḥ stsal to/

yaṅ na rdo rje bźi dag gis/brtul źugs brtan pas bsñen par bya/
sku gsum mñam pa ñid gyur pa/bsgoms na dṅos grub thob par ḥgyur/ 67
dus bźi dag tu rab sbyor bas / blo daṅ ldan pas gnas lṅar ni /
ye śes rdo rje yi ge OṂ / bsgoms na sdom pa yin par bśad / 68
źag bdun daṅ ni zla phyed daṅ/zla gcig zla ba phyed daṅ gñis/
rdo rje dam tshig bsgrubs na ni/dṅos grub myur du thob par ḥgyur/69
źag graṅs bye brag rab bskul ba/ṅa yis rgyas par rab tu bstan/
gsaṅ ba mchog las byuṅ ba la/zla ba phyed kyis ḥgrub par gsuṅs/ 70
de la ḥdi ni ñe bar sgrub paḥi sdom paḥi yul lo/
saṅs rgyas sku ḥdzin dpal daṅ ldan/rdo rje mi phyed gsum ḥbyed pa/
byin gyis brlabs kyi gnas byas te/rdo rje sku daṅ ldan par bya/ 71
mi phyed rdo rje gsum bsgoms pas/phyogs bcur bźugs paḥi
saṅs rgyas rnams/
de la sku yis mtshan pa yi/byin gyis brlabs kyis gnas mdzad do/ 72
de la ḥdi ni sgrub paḥi sdom paḥi yul lo/
chos kyi gsuṅ lam dpal daṅ ldan/rdo rje mi phyed gsum ḥbyed pa/
byin gyis brlabs kyi gnas byas te/rdo rje gsuṅ daṅ ldan par bya/73

daśadiksaṃsthitā buddhās trivajrābhedyabhāvitāḥ /
adhiṣṭhānapadaṃ me'dya kurvantu vāgvajriṇaḥ // 74

tatredaṃ mahāsādhanasaṃvaraviṣayam /

cittavajradharaḥ śrīmān trivajrābhedyabhāvitāḥ /
adhiṣṭhānapadaṃ me'dya karotu cittavajriṇaḥ // 75

daśadiksaṃsthitā buddhās trivajrābhedyabhāvitāḥ /
adhiṣṭhānapadaṃ me'dya kurvantu cittavajriṇaḥ // 76

buddho vā vajradharmo vā vajrasattvo'pi vā yadi /
atikramed yadi mohātmā sphuṭeyur nātra saṃśayaḥ // 77

sarvatathāgatavajrayogasamayasādhanāgranirdeśapaṭalo dvādaśaḥ /

rdo rje mi phyed gsum bsgoms pas/phyogs bcu na bźugs
saṅs rgyas rnams/
de la gsuṅ las byuṅ ba yi/byin gyis brlabs kyis gnas mdzad do/ 74
de la ḥdi ni sgrub pa chen poḥi sdom paḥi yul lo/
rdo rjeḥi thugs ḥdzin dpal daṅ ldan/rdo rje mi phyed gsum ḥbyed pa/
byin gyis brlabs kyi gnas byas te/rdo rje thugs daṅ ldan par bya/75
rdo rje mi phyed gsum bsgoms pas/phyogs bcu na bźugs
saṅs rgyas rnams/
de la thugs las byuṅ ba yi/byin gyis brlabs kyis gnas mdzad do/ 76
saṅs rgyas rdo rje sems dpaḥ ḥam/yaṅ na chos kyi sems dpaḥaṅ ruṅ/
rmoṅs pas ḥdaḥ bar byed na ni/tshal bar ḥgas par gdon mi za/ 77

de bźin gśegs pa thams cad kyi rdo rjeḥi sbyor baḥi dam tshig
sgrub paḥi mchog bstan paḥi leḥu ste bcu gñis paḥo/

CHAPTER THIRTEEN

atha

bhagavantaḥ sarvatathāgatā jñānavajrāgradhāriṇaḥ[1]/
sarvasattvārthasaṃbhūtā bodhisattvāś ca dhīmataḥ[2] // I

praṇipatya mahāśāstriṃ[3] muniṃ sārvārthavajriṇam[4] /
pūjya[5] samayatattvajñaṃ vajraghoṣam[6] udīrayan // 2

aho buddhanayaṃ divyam aho bodhinayottamam /
aho dharmanayaṃ śāntam aho mantranayaṃ dṛḍham // 3

anutpanneṣu dharmeṣu svabhāvātiśayeṣu ca /
nirvikalpeṣu bhūteṣu[7] jñānotpādaḥ pragīyate // 4

bhāṣasva bhagavan ramyaṃ sarvamantrasamuccayam[8] /
vajrajāpaṃ mahājñānaṃ trikāyābhedyamaṇḍalam // 5

prāpyante buddhajñānāni trivajrābhedyabhāvanaiḥ /
jāpavajraprayogeṇa[9] sarvabuddhair adhiṣṭhyate // 6

kulānāṃ[10] sarvamantrāṇāṃ kāyavākcittalakṣaṇam /
mantrajāpaṃ praghoṣādya[11] śṛṇvantu jñānasāgarāḥ // 7

buddhās[12] tryadhvasaṃbhūtāḥ[13] kāyavākcittavajriṇaḥ /
saṃprāptā jñānam atulaṃ vajramantraprabhāvanair//iti/8

atha vajradharaḥ śāstā khavajrajñānasaṃbhavaḥ /
kartā sraṣṭā varāgrāgryo vajrajāpam udāharat // 9

sarvamantrārthajāpeṣu[14] trivajrābhedyalakṣaṇam /
tribhedavajraparyanto[15] nyāso'yaṃ trivajram ucyate // 10

ity āha ca /

trividhaṃ sphuraṇaṃ kāryaṃ kāyavākcittasaṃnidhau /
anena jāpavajreṇa trivajracittasamo[16] bhavet // II

buddhānāṃ[17] kāyavākcittaṃ dhyātvā pūjāgrakalpanam /
kartavyaṃ jñānavajreṇa trivajracittasamo bhavet // I2

buddhānāṃ kāyavākcittaṃ dhyātvā pūjāgrakalpanam[18] /
kartavyaṃ jñānavajreṇa[19] idaṃ bodhisamāvaham // I3

athavā sphuraṇaṃ kāryaṃ tribhedena prati prati /
kāyavākcittanairātmyaṃ jñānacittena saṃspharet // I4

CHAPTER THIRTEEN

de nas bcom ldan bde gśegs kun/ ye śes rdo rje mchog ḥdzin pa /
sems can kun don yaṅ dag ḥbyuṅ/byaṅ chub sems dpaḥ blo ldan gyis/I
thub pa don kun rdo rje can / ston pa che la phyag ḥtshal nas /
dam tshig de ñid mkhyen pa la/mchod de rdo rjeḥi dbyaṅs ḥdi gsuṅs/2
e maḥo saṅs rgyas tshul re bzaṅ/e maḥo byaṅ chub tshul gyi mchog/
e maḥo chos kyi tshul re źi/e maḥo sṅags kyi tshul re brtan / 3
ma skyes pa yi chos rnams ni / ṅo bo ñid kyis khyad par can /
rnam par mi rtog yaṅ dag rig/ ye śes ḥbyuṅ ba rab tu bśad / 4
yid ḥoṅ sṅags rnams kun bsdus pa/ rdo rje bzlas pa ye śes che /
sku gsum mi phyed dkyil ḥkhor daṅ/saṅs rgyas ye śes thob ḥgyur ba/5
rdo rje mi phyed gsum bsgoms paḥi/rdo rje bzlas paḥi sbyor ba yis/
saṅs rgyas kun gyis byin gyis rlob/rigs daṅ gsaṅ sṅags
thams cad kyi / 6
sku daṅ gsuṅ daṅ thugs kyi mtshan/gsaṅ sṅags zlos pa ḥdi riṅ gsuṅs/
ye śes rgya mtsho gsan pa daṅ/sku gsuṅ thugs kyi rdo rje can / 7
saṅs rgyas dus gsum las byuṅ rnams/rdo rje sṅags ni rab bsgoms pas/
ye śes mñam med thob ḥgyur ba/bcom ldan ḥdas kyis bśad du gsol/ 8
de nas ston pa rdo rje ḥdzin/nam mkhaḥ rdo rje ye śes ḥbyuṅ/
byed skyed dam pa mchog gi gtsos/rdo rje bzlas pa ḥdi gsuṅs so/ 9
sṅags kyi don kun bzlas pa ni/rdo rje mi phyed gsum gyis mtshan/
rdo rje dbye ba gsum gyi mthar/bkod pa rdo rje gsum źes bya / I0

sku gsuṅ thugs kyi gnas rnams su/spro ba rnam pa gsum dag bya/
rdo rje bzlas pa ḥdi yis na/rdo rje gsum gyi thugs ḥdrar ḥgyur/ II
saṅs rgyas rnams kyi sku gsuṅ thugs/bsgoms nas mchod paḥi
mchog brtag pa/
ye śes rdo rjes byas na ni/rdo rje gsum gyi thugs ḥdrar ḥgyur/ I2
saṅs rgyas rnams kyi sku gsuṅ thugs/bsams nas mchod paḥi
mchog brtag pa/
ye śes rdo rjes rab tu bya / ḥdi ni byaṅ chub mchog thob paḥo / I3
yaṅ na dbye ba rnam gsum gyis / so so dag tu spro bar bya /
sku daṅ gsuṅ thugs bdag med pa/ye śes sems kyis yaṅ dag spro / I4

ity āha bhagavān mahāpuruṣasamayaḥ /

hṛdi madhyagataṃ cakraṃ bhāvayej jñānacakriṇām[1] /

svacchamaṇḍalamadhyasthaṃ madhye[2] cakrārthabhāvanā// 30

hṛdi madhyagataṃ vajraṃ bhāvayej jñānavajriṇām[3] /

vajramaṇḍalamadhyasthaṃ vajramantrārthabhāvanā // 31

hṛdi madhyagataṃ ratnaṃ bhāvayed ratnajñāninām[3] /

ratnamaṇḍalamadhyasthaṃ ratnamantrārthabhāvanā // 32

hṛdi madhyagataṃ padmaṃ bhāvayet padmajñāninām[3] /

dharmamaṇḍalamadhyasthaṃ padmamantrārthabhāvanā // 33

hṛdi madhyagataṃ khaḍgaṃ bhāvayet khaḍgajñāninām[4] /

samayamaṇḍalamadhyasthaṃ khaḍgamantrārthabhāvanā // 34

sarvamaṇḍalapārśveṣu pañcabuddhān[5] niveśayet /

pañcaraśmiprabhedena sphārayan bodhir[6] avāpyate // 35

sphuraṇaṃ sarvamantrāṇāṃ dvidhābhedena kīrtitam /

trikāyavajrabhedena saṃhārasphuraṇaṃ bhavet // 36

kāyaṃ[7] svabhāvakāyena cittaṃ cittasvabhāvataḥ /

vācaṃ vācasvabhāvena pūjya pūjām avāpnuyāt // 37

mahāmaṇḍalacakreṇa pañcavajra[8]vibhāvanā /

madhye tv adhipatiṃ dhyātvā svabimbaṃ trikāyavajriṇam// 38

bimbaṃ svamantravajrasya maṇḍalānāṃ catuṣṭayam[9] /

caturvarṇena saṃkalpya hṛdi mantrārthabhāvanā // 39

vajracatuṣṭayaṃ karma karoti dhyānavajriṇaḥ /

eṣo hi sarvamantrāṇāṃ rahasyaṃ paramaśāśvatam // 40

śāntike locanākāraḥ[10] pauṣṭike padmavajriṇaḥ[10] /

vaśye vairocanapadaṃ vajrakrodho'bhicārake // 41

idaṃ tat sarvavajrāṇāṃ[11] guhyaṃ trikāyasaṃbhavam /

nirmitaṃ sarvamantrāṇāṃ[12] kriyānāṭakalakṣitam // 42

bcom ldan ḥdas skyes bu chen poḥi dam tshig gis de skad ces
bkaḥ stsal to/
ye śes ḥkhor lo can rnams kyi/ḥkhor lo sñiṅ khaḥi dbus su bsgom/
gsal baḥi dkyil ḥkhor dbus gnas par/dbus su ḥkhor loḥi
don bsgom mo / 30
ye śes rdo rje can rnams kyi/rdo rje sñiṅ khaḥi dbus su bsgom/
rdo rjeḥi dkyil ḥkhor dbus gnas par/rdo rjeḥi sṅags don
bsgom par bya / 31
rin chen ye śes can rnams kyi/rin chen sñiṅ khaḥi dbus su bsgom/
rin chen dkyil ḥkhor dbus gnas par/rin chen sṅags don
bsgom par bya / 32
padmo ye śes can rnams kyi/padmo sñiṅ khaḥi dbus su bsgom /
chos kyi dkyil ḥkhor dbus gnas par/padmoḥi sṅags don
bsgom par bya / 33
ral gri ye śes can rnams kyi/ral gri sñiṅ khaḥi dbus su bsgom/
dam tshig dkyil ḥkhor dbus gnas par/ral griḥi sṅags don
bsgom par bya / 34
dkyil ḥkhor kun gyi ṅos rnams su/saṅs rgyas lṅa rnams dgod par bya/
ḥod zer lṅa yi bye brag gis/spro na byaṅ chub thob par ḥgyur / 35
sṅags rnams thams cad spro ba ni/bye brag rnam pa gñis su bsgrags/
sku gsum rdo rje bye brag gis / spro ba daṅ ni bsdu ba bya / 36
lus kyis sku yi ṅo bo ñid / sems kyis thugs kyi ṅo bo ñid /
ṅag gis gsuṅ gi ṅo bo ñid/mchod nas mchod paḥi gnas su ḥgyur/ 37
dkyil ḥkhor chen poḥi ḥkhor lo yis/rdo rje lṅa rnams bsgom par bya/
dbus su bdag po bsams nas ni / sku gsuṅ rdo rje raṅ gi gzugs / 38
raṅ sṅags rdo rjeḥi gzugs dag gis/dkyil ḥkhor rnam pa bźi dag tu/
kha dog rnam bźir kun brtags la/sñiṅ khar sṅags kyi don bsgoms na/39
rdo rje rnam pa bźi yi las / bsam gtan rdo rje can dag byed /
ḥdi ni sṅags rnams thams cad kyi/gsaṅ ba rab tu bzaṅ po yin/ 40
źi ba la ni spyan gyi tshul/ rgyas la rdo rje padma can
dbaṅ la rnam par snaṅ mdzad gnas/rdo rje khro bo mṅon spyod la/ 41
ḥdi ni rdo rje thams cad kyi / gsaṅ ba sku gsum las byuṅ ba /
sṅags rnams kun ni sprul pa ste/bya baḥi rol mos mtshan paḥo/ 42

abhaktivādinaḥ sattvā nindakācāryavajriṇāḥ[1] /
anyeṣām api duṣṭānam idaṃ kāryaṃ pracodanam // 43
ity āha bhagavān mahājñānacakravajraḥ /

traidhātukasthitān sattvān[2] buddhakāye vibhāvayet/
saṃpuṭodghāṭitān[3] kṛtvā tataḥ karmaprasādhanam // 44
khadhātumadhyagataṃ vajraṃ pañcaśūlaṃ caturmukham/
sarvākāravaropetaṃ vajrasattvaṃ vibhāvayet // 45
tryadhvasamayasaṃbhūtaṃ buddhacakraṃ vibhāvayet /
dakṣiṇapāṇav idaṃ kāryaṃ buddhacakraṃ mahābalam // 46
sattvān daśadiksaṃbhūtān buddhakāyaprabhedataḥ /
saṃhṛtya piṇḍayogena svakāye tān praveśayet // 47
sphuraṇaṃ tu punaḥ kāryaṃ buddhānāṃ jñānacakriṇām[4]/
kruddhān krodhākulān dhyātvā vikaṭotkaṭabhīṣanān// 48
nānāpraharaṇahastāgrān māraṇārthārthacintakān[5] /
ghātayanto mahāduṣṭān vajrasattvam api svayam // 49
buddhas[6] trikāyavaradas[6] trivajrālayamaṇḍalāḥ[7] /
dadāti siddhiṃ mohātmā mriyate nātra saṃśayaḥ /
dināni saptedaṃ kāryaṃ buddhasyāpi na sidhyati // 50
vajrasamayajñānājñācakro[8] nāma samādhiḥ /

khavajramadhyagataṃ cakraṃ vajrajvālāvibhūṣitam/
sarvākāravaropetaṃ vairocanaṃ prabhāvayet // 51
tryadhvasamayasaṃbhūtaṃ[9] vajrasattvaṃ[10] mahāyaśāṃ[10] /
vajraṃ sphuliṅgagahanaṃ pāṇau tasya vibhāvayet // 52
sattvān daśadiksaṃbhūtān vajrakāyaprabhedataḥ /
saṃhṛtya raśmiyogena svakāye tān praveśayet /
sphuraṇaṃ sarvavajrāṇāṃ kāryaṃ jñānāgrabandhunā[11] // 53
śṛṇvantu sarvabuddhātmā kāyavākcittayoginaḥ /
ahaṃ vajradharaḥ śrīmān ājñācakraprayojakaḥ[12] // 54

ma dad smra baḥi sems can daṅ/ rdo rje slob dpon smod pa daṅ /
gdug paḥi sems can gźan rnams laḥaṅ/rab tu bskul ba ḥdi byaḥo/ 43
bcom ldan ḥdas ye śes chen poḥi ḥkhor lo rdo rjes de skad
ces bkaḥ stsal to/
khams gsum gnas paḥi sems can rnams/saṅs rgyas skur ni rab bsgoms la/
dgra bos bsad par bsams nas su/de nas las rnams brtsam par bya/ 44
nam mkhaḥi dbyiṅs kyi dbus gnas par/rdo rje rtse lṅa kha bźi pa/
rnam paḥi mchog rnams kun daṅ ldan/rdo rje sems dpar
rnam par bsgom/ 45
dus gsum dam tshig las byuṅ ba/saṅs rgyas ḥkhor lo rnam bsgoms la/
saṅs rgyas ḥkhor lo stobs po che/ lag pa gyas pas ḥdi byaḥo / 46
phyogs bcu nas byuṅ sems can rnams/saṅs rgyas sku yi bye brag gis/
bsdus te goṅ buḥi tshul gyis su/raṅ gi lus la de dag gźug / 47
saṅs rgyas ye śes ḥkhor lo can/ slar yaṅ spro ba rab tu bya /
khro bas ḥkhrugs paḥi khro bo rnams/mi sdug ḥjigs su
ruṅ baḥi gzugs/ 48
mtshon cha sna tshogs mchog ḥdzin pa/gsod paḥi don gyis don sems pa/
rdo rje sems dpaḥ raṅ ñid dam/ gdug pa chen po gsod par byed / 49
saṅs rgyas sku gsum mchog stsol baḥo/rdo rje gsum gyi dkyil ḥkhor gnas/
ñi ma bdun du ḥdi byas na / saṅs rgyas dṅos grub ster ba ḥgyur /
rmoṅs pas grub pa mi ster na / ḥchi bar ḥdi ni gdon mi za / 50
rdo rjeḥi dam tshig ye śes kyi bkaḥi ḥkhor lo źes bya ba
tiṅ ṅe ḥdzin to/

nam mkhaḥi dbyiṅs kyi dbus su ni/ḥkhor lo rdo rje ḥbar bas brgyan/
rnam paḥi mchog ni kun daṅ ldan/rnam par snaṅ mdzad rab tu bsgom/51
dus gsum dam tshig las byuṅ ba/rdo rje sems dpaḥ grags chen ni /
rdo rje me stag ḥphro ba can/de yi phyag na bsnams par bsgom / 52
phyogs bcu nas byuṅ sems can rnams/rdo rje sku yi khyad par gyis/
ḥod zer tshul gyis bsdus nas ni / de dag bdag gi lus la gzud /
spro ba rdo rje thams cad kyi / ye śes mchog gi gñen gyis bya / 53
sku gsuṅ thugs kyi sbyor ba can/saṅs rgyas thams cad bdag la gson/
bdag ni dpal ldan rdo rje ḥdzin/bkaḥ yi ḥkhor lo rab sbyor ba / 54

vajreṇādīptavapuṣā sphārayāmi trikāyajān /
laṅghayed yadi samayaṃ viśīryate nātra saṃśayaḥ// 55
cakrasamayajñāna[1]vajro nāma samādhiḥ /

khavajramadhyagataṃ cinted buddhamaṇḍalavajriṇam/
yamāntakaṃ mahācakraṃ sva[2]vajrākhyaṃ prakalpayet// 56
buddhāṃś ca tryadhvasaṃbhūtān praviṣṭāṃs trikāya-
maṇḍale /
punas tu[3] sphārayed buddhān yamāntakākārasaṃnibhān// 57
sattvāṃs tryadhvasaṃbhūtān ripūṇāṃ duṣṭacetasām /
ghātitān bhāvayet kruddha idaṃ vajrājñāmaṇḍalam // 58
sarvasamayasaṃbhavayamāntaka[4]trikāyajñā[5]navajro nāma
samādhiḥ /

kāyavākcittavajrais tu svamantrārthaguṇena vā /
atha[6]voṣṇīṣasamayaiḥ ājñācakrapra[7]yojanam // 59
rakṣārthaṃ sarvamantrāṇāṃ kāryaṃ jñānāgravajriṇa[8]/
idaṃ tat sarva[9]vajrāṇāṃ bodhirakṣārtham ucyate // 60
ity āha bhagavān bodhicittaḥ /
khavajramadhyagataṃ dharmaṃ vairocanāgrasaṃbhavam/
dhyātvā trikāya[10]samayam āsanaṃ tu prakalpayet // 61
khadhātuṃ sarvabuddhais tu paripūrṇaṃ vibhāvayet/
[11]svamantrākṣarapadaṃ jñānaṃ cittākāraṃ prakalpayet// 62
punas tu saṃhā[12]red buddhān cittamā[13]traprabhāvitān /
cittavajram iti kṛ[14]tvā trikāye tān praveśayet // 63
ity āha bhagavān khavajrasamayaḥ / vajramantraratna-
pradyotakaro nāma samādhiḥ /

sarvākāravaropetaṃ vajrasattvaṃ prabhāvayet /
buddhāṃs tu kramaśaḥ sthāpya jalasyopari caṃkramet/
sa[15]māpādaprayogeṇa mūrdhni pādavibhāvanam // 64
ity āha bhagavān svabhāvaśuddhaḥ / vajrodadhipadākrānto
nāma samādhiḥ /

gal te dam tshig las ḥdas na /rdo rje rab tu ḥbar ba yis /
sku gsum las byuṅ dgas par bgyi/źig par ḥgyur bar gdon miḥtshal/55
ḥkhor loḥi dam tshig ye śes rdo rje źes bya baḥi tiṅ ṅe ḥdzin to/

saṅs rgyas dkyil ḥkhor rdo rje can/nam mkhaḥ rdo rjeḥi dbus su bsam/
gśin rje gśed kyi ḥkhor lo che/ raṅ gi rdo rje yin par brtag / 56
dus gsum saṅs rgyas sems dpaḥ rnams/sku gsum dkyil ḥkhor
bźugs pa dag /
gśin rje gśed kyi mdog ḥdra ba/slar yaṅ saṅs rgyas spro bar bya/57
dus gsum la bźugs sems can daṅ/gdug sems can gyi dgra bo rnams/
khros pas thams cad gsod par bsgom/ḥdi ni rdo rje bkaḥi
dkyil ḥkhor / 58
dam tshig thams cad las byuṅ ba gśin rje gśed kyi sku gsum gyi
ye śes rdo rje źes bya baḥi tiṅ ṅe ḥdzin to/

sku gsuṅ thugs kyi rdo rje ḥam/ raṅ sṅags don gyi yon tan nas /
yaṅ na gtsug tor dam tshig gis/ bkaḥ yi ḥkhor lo sbyar bar bya / 59
sṅags kun bsruṅ phyir ye śes mchog/rdo rje can gyis bya ba ste/
ḥdi ni rdo rje thams cad kyi/byaṅ chub bsruṅ baḥi don chen bya/ 60
bcom ldan ḥdas rdo rjes de skad ces bkaḥ stsal to/
nam mkhaḥ rdo rjeḥi dbus gnas par/chos kyi snaṅ mdzad sku mchog las/
byuṅ baḥi sku gsum dam tshig dag/bsams nas gdan du de rab brtag/61
mkhaḥ dbyiṅs saṅs rgyas thams cad kyis/yoṅs su gaṅ bar
rnam par bsgom /
raṅ sṅags yi geḥi gnas ye śes/thugs kyi rnam par bsgom par bya /62
saṅs rgyas rnams ni sems tsam du/bsgoms nas slar yaṅ rab tu bsdu/
thugs kyi rdo rjer byas paḥi phyir/sku gsum la ni de dag gzud/ 63
rdo rjeḥi sṅags rin po che rab tu snaṅ bar byed pa źes bya baḥi
tiṅ ṅe ḥdzin to/

rnam paḥi mchog rnams kun ldan paḥi/rdo rje sems dpaḥ rab tu bsgom/
saṅs rgyas rim bźin bkod nas ni/chu yi steṅ du bcag par bya /
rkaṅ pa mñam bźag sbyor ba yis/spyi boḥi steṅ du rkaṅ pa bsgom/ 64
bcom ldan ḥdas ṅo bo ñid dag pas de skad ces bkaḥ stsal to/
rdo rje rgya mtsho rkaṅ pas gnon pa źes bya baḥi tiṅ ṅe ḥdzin to/

māhendramaṇḍalaṃ dhyātvā madhye krodhakulaṃ nyaset/
karmavajrapadākrāntaṃ mūrdhni tasya prabhāvayet // 65
ity āha ca / sarvatīrthyaparapravādistambhanavajro
nāma samādhiḥ /

krodhākāraṃ trivajrāgrān pītakiñjalkasaṃnibhān /
girirāja iva sarvān dhyātvā mūrdhni prabhāvayet /
buddhasainyam api stambhen nṛpater[2] nātra saṃśayaḥ// 66
ity āha bhagavān sarvatathāgatakāyavākcittasaṃbhavaḥ /
sarvasainyastambhano nāma samādhiḥ /

ripusaṃtrāsanasamayam[3] idaṃ dhyānaṃ prakalpayet /
atikramed yadi buddho[4] vā sphuṭate nātra saṃśayaḥ // 67
ity āha bhagavān trivajrasamayaḥ /
HŪṂkārakīlakaṃ dhyātvā pañcaśūlapramāṇataḥ /
vajrakīlaṃ kṛtaṃ tena hṛdayedaṃ[5] prabhāvayet /
buddhasainyam api kruddhaṃ nāśaṃ gacchen na saṃśayaḥ//68
ripumohāpakāro[6] nāma samādhiḥ /

nagare vāthavā grāme viṣaye vā prayojayet /
anena nityaṃ bhavec chāntiḥ sarvarogavivarjitā // 69
antarīkṣagataṃ vajraṃ pañcaśūlaṃ prabhāvayet /
kalpoddāham iva dhyātvā punaḥ saṃhāram ādiśet // 70
sphuraṇaṃ ca punaḥ kāryaṃ ratnacintāmaṇiprabhaiḥ /
bhāvayed dharmameghān vai abhiṣekaṃ samādiśet // 71
anena dhyānavajreṇa duḥpūro'pi prapūryate /
sa bhavec cintāmaṇiḥ śrīmān dānavajraprabhāvakaḥ[7]// 72
buddhameghair mahādharmair vajrasattvaiś ca tat
spharet /
trikalpāsaṃkhyeyasthānaṃ sarvabuddhair adhiṣṭhyate/
idaṃ tat sarvabuddhānāṃ kāyaguhyam anāvilam // 73
sarvarogāpanayanavajrasaṃbhavo[8] nāma samādhiḥ /

dbaṅ chen dkyil ḥkhor bsgoms nas ni/dbus su khro bo rnam bźag la/
las kyi rdo rje rkaṅ pa yis / de yi spyi bor gnon par bsgom / 65
mu stegs can daṅ phas kyi rgol ba thams cad kyi ḥkhrul ḥkhor
gnon pa źes bya baḥi tiṅ ṅe ḥdzin to/

rdo rje gsum mchog khro boḥi tshul/ gesar ser poḥi mdog ḥdra ba /
thams cad ri yi rgyal po ltar /bsams nas spyi bor rab tu bsgom /
saṅs rgyas dpuṅ yaṅ gnon byed na/mi dbaṅ la ni dogs pa med / 66
bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ
thugs las byuṅ bas de skad ces bkaḥ stsal to/dpuṅ thams cad
gnon pa źes bya baḥi tiṅ ṅe ḥdzin to/

dgra bo skrag baḥi dam tshig gi/bsam gtan rab tu brtag pa ḥdi /
saṅs rgyas dag gis ḥdas na yaṅ/ ḥgas par ḥgyur ba gdon mi za / 67
bcom ldan ḥdas rdo rje gsum gyi dam tshig gis de skad ces gsuṅs so/
HŪṂ las phur bu bsam pa ni / rtse lṅa pa yi tshad du ste /
rdo rje phur bu de yis ni / sñiṅ khar de ni rab bsgoms na /
khros pas saṅs rgyas dpuṅ dag kyaṅ/ḥjig par ḥgyur ba gdon mi za/68
dgra rmoṅs par byed pa źes bya baḥi tiṅ ṅe ḥdzin to/

groṅ ṅam yaṅ na groṅ khyer ram / ljoṅs dag tu ni rab sbyor ba /
nad kun spoṅ baḥi źi ba yaṅ / ḥdis ni rtag tu sbyar bar bya / 69
rdo rje rtse mo lṅa pa ni / bar snaṅ dag la rab tu bsgom /
sreg paḥi bskal pa ltar bsams na/slar yaṅ rab tu bsdu bar bya / 70
spro ba dag kyaṅ de nas bya / rin chen yid bźin nor buḥi ḥod /
chos kyi sprin ni bsgoms nas kyaṅ/dbaṅ bskur ba ni yaṅ dag bya/ 71
rdo rjeḥi bsam gtan ḥdi yis ni/dgaṅ dkaḥ ba yaṅ rab tu ḥgeṅs /
sbyin paḥi rdo rje rab tu bsgom/yid bźin nor bu dpal ldan ḥgyur/72
saṅs rgyas sprin daṅ chos chen daṅ/rdo rje sems dpaḥ der spro bya/
bskal pa gsum gyi yuṅ gnas śiṅ/saṅs rgyas thams cad byin gyis rlob/
ḥdi ni saṅs rgyas thams cad kyi/gsaṅ baḥi sku ste skyon med paḥi/73
ṅad thams cad med par byed pa rdo rje ḥbyuṅ ba źes bya baḥi
tiṅ ṅe ḥdzin to/

dhyānajena[1] samādānaṃ yatra sthāne samācaret /
anena dhyānayogena tiṣṭhan buddhair adhiṣṭhyate // 74
vajrāmṛtamahārājaṃ[2] vajrakīlaṃ prabhāvayet /
nikhaned daśadikcakraṃ sphuliṅgajvālasaṃnibham // 75
ity āha ca / jagadvinayaśāntivajro[3] nāma samādhiḥ /

khadhātumadhyagataṃ cintet śāntimaṇḍalam uttamam /
bimbaṃ vairocanaṃ dhyātvā śvahṛdaye[4]'rthinaṃ nyaset//76
khadhātuṃ locanāgrais tu paripūrṇaṃ vibhāvayet /
saṃhṛtya raśmipiṇḍena ārambhasya nipātayet[5] // 77
romakūpāgravivarair buddhameghān sphared vratī /
abhiṣekaṃ tadā tasya buddhameghā dadanti hi /
anena vajrasamayaḥ śrīmān bhavati tatkṣaṇāt // 78
buddhasamayameghavyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet māhendramaṇḍalaṃ śubham/
bimbaṃ dharmadharaṃ[6] dhyātvā hṛdaye[7]'rthinaṃ nyaset// 79
khadhātubhavanaṃ ramyaṃ pāṇḍarākhyaiḥ prapūrayet /
saṃhared raśmipiṇḍena ratnacintāmaṇiprabham[8] /
kāyavākcittanilaye arthinedaṃ[9] nipātayet // 80
romakūpāgravivarair ratnameghān sphared vratī /
bhāvayed dharmameghān vai abhiṣekaṃ samādiśet // 81
anena dhyānavajreṇa duḥpūro'pi prapūryate /
sa bhavec cintāmaṇiḥ śrīmān dānavajraprasādhakaḥ[10]// 82
dharmameghasamayavyūho nāma samādhiḥ /

khadhātumadhyagataṃ cinted vajracandrārdhamaṇḍalam[11]/
bimbaṃ khavajradharmāgram[12] arthinaṃ[13] hṛdaye nyaset // 83
buddhaiś ca bodhisattvaiś ca paripūrṇaṃ khamaṇḍalam/
pañcaraśmiprayogeṇa tejas tatra nipātayet // 84

bsam gtan las byuṅ dam bcas pas/ gnas gaṅ du ni yaṅ dag spyod /
bsam gtan sbyor ba ḥdi yis ni/gnas na saṅs rgyas byin gyis rlob/74 2
rdo rje bdud rtsi rgyal po che/ rdo rje phur bu rab tu bsgom /
me stag ḥbar ba ḥdra ba yis/phyogs bcuḥi dkyil ḥkhor gdab par bya/75
ḥgro ba ḥdul ba źi ba rdo rje źes bya baḥi tiṅ ṅe ḥdzin to/

źi baḥi dkyil ḥkhor dam pa ni/nam mkhaḥi dbyiṅs kyi dbus su bsam/
rnam par snaṅ mdzad gzugs bsams nas/raṅ gi thugs khar
ḥdod pa bźag / 76 3
spyan la sogs pa mchog rnams kyis/mkhaḥ dbyiṅs yoṅs su
gaṅ bar bsgom /
bsdus nas ḥod kyi goṅ bu yis/ nad pa la ni dbab par bya / 77 4
ba spuḥi bu ga nas saṅs rgyas/sprin rnams brtul źugs can gyis spro/
saṅs rgyas sprin rnams de yi tshe/de la dbaṅ bskur rab tu stsol/ 5
nad pa rdo rje dam tshig gis / skad cig gis ni dpal ldan ḥgyur /78
saṅs rgyas kyi dam tshig bkod paḥi sprin źes bya baḥi tiṅ ṅe
ḥdzin to/

zla baḥi dkyil ḥkhor dbus su ni/dbaṅ chen dkyil ḥkhor dam pa bsam/
chos ḥdzin pa yi gzugs bsams nas/sñiṅ khar ḥdod pa gźag par bya/79
mkhaḥ dbyiṅs gnas ni ñams dgaḥ bar/dkar mo źes byas rab tu dgaṅ/
ḥod kyi goṅ bur bsdus nas ni / yid bźin nor bu rin chen ḥod /
lus daṅ ṅag daṅ sems gnas la / ḥdod pa la de dbab par bya / 80 7
ba spuḥi bu ga nas rin chen/sprin rnams brtul źugs can gyis spro/
chos kyi sprin rnams bsgoms nas su/dbaṅ bskur ba ni yaṅ dag bya/81
rdo rje bsam gtan ḥdi yis ni / dgaṅ dkaḥ ba yaṅ rab tu ḥgeṅs /
sbyin paḥi rdo rje sgrub pa de/yid bźin nor bu dpal ldan ḥgyur/ 82
chos kyi sprin gyi dam tshig bkod pa źes bya baḥi tiṅ ṅe ḥdzin to/

nam mkhaḥi dbyiṅs kyi dbus su ni/rdo rjeḥi zla gam dkyil ḥkhor bsam/
rdo rje nam mkhaḥ chos mdun gzugs/ḥdod pa sñiṅ khar gźag par bya/83
saṅs rgyas byaṅ chub sems dpaḥ yis/nam mkhaḥi dkyil ḥkhor
yoṅs su gaṅ /
ḥod zer lṅa yi sbyor ba yis / de ni gzi brjid dbab par bya / 84

sa bhavet tatkṣaṇād eva sarvabuddhamanojñakaḥ /
mañjuśrītulyasaṃkāśaḥ sa bhavet padakarmakṛt[1] // 85
dadanti[2] ca prahṛṣṭātmā[3] abhiṣekaṃ mahotsavam[4] /
vaśamānayati jagat[5] sarvaṃ[5] darśanenaiva coditaḥ[5] // 86
ratnasamayameghavyūho nāma samādhiḥ /

khavajraṃ rākṣasaiḥ krūraiḥ pracaṇḍaiḥ[6] krodhadāruṇaiḥ/
śṛgālair vividhaiḥ kākair gṛdhraiḥ śvānaiḥ prabhāvayet//87
āgneyamaṇḍalasthaṃ tu bhāvayed ripavaḥ sadā /
apakārī sarvabuddhānāṃ dhyātvā yogaṃ prayojayet// 88
antramajjā-rudhirādyaṃ sarvair[7] ākṛṣṭaṃ prabhāvayet/
nānāpraharaṇadharākrāntaṃ[8] bhāvayed mriyate ripuḥ // 89
buddho vajradharo vāpi yady anena prabhāvyate /
pakṣābhyantarapūrṇena mriyate nātra saṃśayaḥ // 90
vajrameghasamayavyūho nāma samādhiḥ /

trimukhaṃ vairocanaṃ cintet śaratkāṇḍasamaprabham/
sitakṛṣṇamahāraktaṃ jaṭāmukuṭamaṇḍitaṃ // 91
trimukhaṃ vajriṇaṃ cintet kṛṣṇaraktasitānanam /
jaṭāmukuṭadharaṃ dīptaṃ lokadhātusamākulam // 92
trimukhaṃ rāgiṇaṃ cinted raktakṛṣṇasitānanam /
jaṭāmukuṭasaṃbhogaṃ bhāvayan sidhyate dhruvam // 93
cakraṃ vajraṃ mahāpadmaṃ dakṣiṇapāṇau[9] vibhāvayet /
ṣaḍbhujān bhāvayed vajrān nānāpraharaṇadharān
śubhān // 94
locanāṃ trimukhāṃ cintet sarvasattvahitaiṣiṇīm/
sitakṛṣṇamahāraktāṃ cārurūpāṃ prabhāvayet // 95
khavajranetrīṃ mahārājñīṃ trimukhāṃ bhāvayet sadā/
kṛṣṇaraktasitākārāṃ cārurūpāṃ vibhābhavayet // 96

de ni de ma thag tu yaṅ / saṅs rgyas kun gyi thugs su byon /
ḥjam dpal gyi ni mdog daṅ ḥdra/gnas las byed par de ḥgyur ro/ 85 2
dbaṅ bskur ba ni dgaḥ ston che/dgyes paḥi bdag ñid de stsol bas/
bltas tsam skyed pa ñid kyis kyaṅ/ḥgro ba thams cad
dbaṅ du ḥgyur / 86
rin po cheḥi dam tshig gi sprin bkod pa źes bya baḥi tiṅ ṅe
ḥdzin to/

nam mkhaḥ rdo rje srin po ni / drag ciṅ khro la rab gtum daṅ / 3
wa daṅ bya rog sna tshogs daṅ/bya rgod khyi yis gaṅ bar bsgom/ 87
me yi dkyil ḥkhor dbus gnas par/dgra bo rnams ni skrag par bsgom/ 4
saṅs rgyas kun la gnod byed pa/bsams nas rnal ḥbyor sbyar bar bya/88 ४/
mtshon cha sna tshogs thogs pas mnan/rgyu ma khrag daṅ rkaṅ la sogs/ 5
thams cad draṅs par rnam bsgoms te/bsgoms na dgra rnams
ḥchi bar ḥgyur / 89
gal te de ltar rab bsgoms na/saṅs rgyas rdo rje ḥdzin pa yaṅ /
zla ba phyed ni tshun chad kyis/ḥchi bar ḥgyur bar gdon mi za / 90
rdo rje dam tshig gi sprin bkod pa źes bya baḥi tiṅ ṅe ḥdzin to/ 6

rnam par snaṅ mdzad źal gsum pa/ston kaḥi sprin gyi mdog ḥdra bsam/
dkar po nag po rab tu dmar/thor tshugs dbu rgyan dag gis brgyan/91
rdo rje can ni źal gsum bsam / nag po dkar po dmar poḥi źal /
ḥbar baḥi thor tshugs dbu rgyan can/ḥjig rten khams rnams 7
ḥkhrug byed paḥo/ 92 ३/
ḥdod chags can ni źal gsum bsam/dmar po nag po dkar poḥi źal / 8
thor tshugs dbu rgyan loṅs spyod can/bsgoms na ṅes par
ḥgrub par ḥgyur / 93
ḥkhor lo rdo rje padmo che/gyas paḥi phyag tu bsnams par bsgom/
rdo rje phyag drug mtshon cha ni/bzaṅ po sna tshogs
bsnams par bsgom/ 94
sems can kun la phan bźed ma / spyan ni źal gsum dag tu bsam / 9
dkar po nag po rab dmar ba/mdzes paḥi gzugs su rab tu bsgom / 95 ५/
mkhaḥ skyes spyan ni rgyal mo che/źal gsum du ni rtag par bsgom/ 0
gnag daṅ dkar daṅ dmar baḥi tshul/mdzes paḥi gzugs su
rnam par bsgom / 96 I

vāgvajrānetrīṃ[1] mahārājñīṃ trimukhāṃ bhāvayet sadā/
raktasitakṛṣṇāgrāṃ[2] cāruvarṇāṃ vibhāvayet // 97
vajrotpaladharāṃ vidyāṃ trimukhāṃ kāntisuprabhām/
pītakṛṣṇasitākārāṃ bhāvayañ jñānam āpnuyāt // 98
yamāntakaṃ mahākrodhaṃ trimukhaṃ krūrasuprabham[3]/
bhayasyāpi bhayaṃ tīkṣṇaṃ kṛṣṇavarṇaṃ vibhāvayet// 99
aparājitaṃ mahākrodham aṭṭāṭṭahāsanādinam /
trimukhaṃ sphuliṅgagahanaṃ visphurantaṃ vicintayet//100
hayagrīvaṃ mahākrodhaṃ kalpoddāham iva prabham[4] /
trimukhaṃ duṣṭapadākrāntaṃ bhāvayed yogataḥ sadā //101
vajrāmṛtaṃ mahākrodhaṃ sphuliṅgākulacetasam /
dīptavajranibhaṃ krūraṃ bhayasyāpi bhayapradam // 102
ṭakkijñānaṃ[5] mahākrodhaṃ trimukhaṃ tribhayapradam/
caturbhujaṃ bhayasyāgraṃ ṭakkirājaṃ prabhāvayet // 103
mahābalaṃ mahāvajraṃ trailokyārthāntahāriṇam[6] /
nāśakaṃ sarvaduṣṭāṇāṃ trimukhaṃ bhāvayet sadā // 104
nīladaṇḍaṃ mahākrodhaṃ trailokyasya bhayapradam /
trimukhaṃ trivajrasaṃbhūtaṃ tīkṣṇajvālaṃ prabhāvayet//105
vajrācalaṃ mahākrodhaṃ kekaraṃ vajrasaṃbhavam /
khaḍgapāśadharaṃ saumyaṃ trimukhaṃ bhāvayed vratī//106
ekākṣaraṃ mahoṣṇīṣaṃ visphurantaṃ samantataḥ /
trimukhaṃ cakriṇaṃ[7] dīptaṃ bhāvayed dhyānamaṇḍalam[8]//107
sumbhaṃ jñānāgradharaṃ krūraṃ bhayodadhisamaprabham/
trimukhaṃ jvālārcivapuṣaṃ bhāvayed dhyānamaṇḍalam[9]//108
tejorāśijayoṣṇīṣa[10] ye cānye mantracakriṇaḥ[11] /
ebhiḥ samayasaṃbhogair bhāvanīyāḥ prati prati // 109
amitāni samādhīni mantrāṇāṃ samudāhṛtāḥ[12] /
ekaikasya tu krodhasya khā[13]ūrdhvaṃ viśiṣyate // 110
khadhātumadhyagataṃ cintet svacchamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā vairocanaṃ prabhāvayet // 111

chu skyes spyan ni rgyal mo che/źal gsum du ni rnam par bsgom/
dmar daṅ gnag daṅ dkar ba ste/kha dog mdzes par rnam par bsgom/ 97
rig ma rdo rje udpal bsnams / źal gsum rab tu gsal baḥi mdaṅs /
ser daṅ gnag daṅ dkar baḥi źal/bsgoms na ye śes thob par ḥgyur/ 98
khro bo chen po gśin rje gśed/ źal gsum drag poḥi ḥod bzaṅ ba /
rnon po ḥjigs paḥaṅ ḥjigs par byed/kha dog nag po rab tu bsgom/ 99
gźan gyis mi thub khro bo che/drag tu bźad paḥi sgra ḥbyin pa/
źal gsum ḥod zer maṅ po dag /rab tu ḥphro ba rnam par bsam / I00
khro bo chen po rta mgrin ni/ bskal paḥi me bźin rab tu ḥbar/
źal gsum gdug pa źabs kyis mnan/sbyor ba can gyis rtag tu bsgom/I0I
rdo rje mi ḥchi khro bo che / ḥod zer ḥphro ba rab tu ḥkhrug /
drag po ḥkhor lo ḥbar ba ḥdra/ḥjigs pa dag kyaṅ ḥjigs par byed/I02
ḥdod paḥi ye śes khro bo che / źal gsum pa ni ḥjigs par byed /
phyag bźi ḥjigs par byed paḥi mchog/ṭakki rgyal po rab tu bsgom/I03
stobs po che ni rdo rje che / ḥjig rten gsum gyi mun sel ba /
gdug pa thams cad ḥjoms par byed/źal gsum par ni rtag par bsgom/I04
khro bo chen po dbyig sṅon can/khams gsum dag ni ḥjigs par byed/
źal gsum rdo rje gsum las byuṅ/ḥbar ba rnon po can du bsgom / I05
rdo rje mi gyo khro bo che / rdo rje las byuṅ mig yo ba /
źi ba ral gri źags pa bsnams/brtul źugs can gyis źal gsum bsgom/I06
gtsug tor chen po yi ge gcig / ḥod zer dag ni kun tu ḥphro /
źal gsum ḥbar ba ḥkhor lo can/bsam gtan dkyil ḥkhor bsgom par bya/I07
gnod mdzes ye śes mchog ḥdzin pa/ḥjigs paḥi rgya mtsho yaṅ dag byed/
źal gsum ḥbar ba ḥod ḥphro can/bsam gtan dkyil ḥkhor bsgom par bya/I08
gzi brjid phuṅ po gtsug tor rgyal/gaṅ gźan sṅags kyi ḥkhor lo can/
dam tshig loṅs spyod ḥdi rnams kyis/so so dag tu bsgom par bya/ I09
tiṅ ṅe ḥdzin ni dpag med pa / sṅags rnams kyi ni bśad pa yin /
khro bo dag ni re re yaṅ / nam mkhaḥi steṅ du śin tu ḥphags / II0
nam mkhaḥi dbyiṅs kyi dbus gnas par/gsal baḥi dkyil ḥkhor dam pa bsam/
saṅs rgyas gzugs ni rab bsgoms la/rnam par snaṅ mdzad
rnam par bsam / III

svacchaṃ candranibhaṃ śāntaṃ nānāraśmisamaprabham/
ādarśam iva saṃbhūtaṃ traidhātukasya maṇḍalam /
sarvālaṃkāraracitaṃ dhyātvā bodhiṃ sa paśyati // II2
anena buddhamāhātmyaṃ sarvalokavaśaṃkaram /
prāpyate janmanīhaiva dhyānavajraprabhāvanaiḥ// II3
vairocanasamayasaṃbhavacāruvajro nāma samādhiḥ /

khadhātumadhyagataṃ cinted vajramaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā vajrasattvaṃ vibhāvayet// II4
svacchakāyanibhaṃ kruddhaṃ nānājvālasamaprabham/
sarvākāravaropetaṃ sarvālaṃkārabhūṣitam /
dhyātvā jñānapadaṃ śāntaṃ laghu vajratvam āpnuyāt// II5
anena vajramāhātmyaṃ sarvasattvavaśaṃkaram /
prāpyate janmanīhaiva dhyānavajrapracoditaḥ // II6
sarvavajrasamayasaṃbhavacāruvajro nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā dharmasattvaṃ vicintayet// II7
svacchakāyadharaṃ saumyaṃ sarvālaṃkārabhūṣitam /
raśmimeghamahācakraṃ visphuranataṃ vibhāvayet // II8
anena dharmamāhātmyaṃ trikāyābhedyasaṃbhavam /
prāpyate janmanīhaiva jñānodadhivibhūṣaṇam // II9
dharmasattvasamayasaṃbhavacāruvajro nāma samādhiḥ /

khavajramadhyagataṃ cintec candramaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā locanāgrīṃ vibhāvayet // I20
cāruvaktrāṃ viśālākṣīṃ nānābharaṇabhūṣitām /
sarvalakṣaṇasaṃpūrṇāṃ strīmāyāgradhāriṇīm // I2I

gsal źiṅ źi ba zla ba bźin / ḥod zer sna tshogs ḥdra baḥi ḥod /
me loṅ lta bur yaṅ dag byuṅ / khams gsum dag gi dkyil ḥkhor du / 2
rgyan rnams kun gyis brgyan pa dag/bsams na de yis
byaṅ chub mthoṅ / II2
bsam gtan rdo rje rab bsgom pa/ḥdi yis saṅs rgyas che baḥi bdag/
ḥjig rten thams cad dbaṅ byed pa/tshe ḥdi ñid kyis
ḥthob par ḥgyur / II3
rnam par snaṅ mdzad kyi dam tshig ḥbyuṅ ba mdzes paḥi rdo rje
źes bya baḥi tiṅ ṅe ḥdzin to/ 3

rdo rjeḥi dkyil ḥkhor dam pa ni/nam mkhaḥi dbyiṅs kyi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/rdo rje sems dpaḥ 4
rnam par bsam / II4 og/
khros pa gsal baḥi lus daṅ ḥdra/ḥbar ba sna tshogs mñam paḥi ḥod/ 5
rnam paḥi mchog rnams kun daṅ ldan/rgyan rnams kun gyis
rnam par brgyan /
źi baḥi ye śes gnas bsgoms na/myur du rdo rje ñid thob ḥgyur / II5
bsam gtan rdo rje rab bskul ba/ḥdis ni rdo rjeḥi bdag ñid che/
sems can thams cad dbaṅ byed pa/tshe ḥdi ñid la thob par ḥgyur/ II6 6
dam tshig thams cad ḥbyuṅ ba mdzes paḥi rdo rje źes bya baḥi
tiṅ ṅe ḥdzin to/

chos kyi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/chos kyi sems dpaḥ 7
rnam par bsgom / II7 g/
gsal baḥi lus ḥdzin źi ba ni/rgyan rnams kun gyis rnam par brgyan/ 8
ḥod zer sprin gyi ḥkhor lo che/rnam par ḥphro ba rab tu bsgom / II8
ḥdi yis chos kyi bdag ñid che/ sku gsum miphyed las byuṅ ba /
yeśes rgya mtshos rnam par brgyan/tshe ḥdi ñid la thob par ḥgyur /II9
chos kyi sems dpaḥi dam tshig ḥbyuṅ baḥi rdo rje źes bya baḥi
tiṅ ṅe ḥdzin to/

9
zla baḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/ a/
saṅs rgyas gzugs ni rab bsgoms la/spyan gyi mchog ni rnam par 0
bsgom / I20
źal bzaṅ spyan ni rab tu yaṅs/sna tshogs rgyan gyis rnam par brgyan/ I
mtshan rnams thams cad rab tu rdzogs/bud med sgyu maḥi mchog ldan pa/
I2I

pāṇau prabhāvayec cakraṃ traidhātukavaśaṃkaram/
sarvasiddhikaraṃ jñānaṃ cakraṃ cintāmaṇipradam[1]// I22
locanāsamayahastāgravatī[2] nāma samādhiḥ /

khavajramadhyagataṃ cintec candramaṇḍalam[3] uttamam/
buddhabimbaṃ prabhāvitvā khavajrāgrīṃ prabhāvayet// I23
cāruvaktrāṃ viśālākṣīṃ nīlotpalasamaprabhām /
sarvalakṣaṇasaṃpūrṇāṃ khamāyāgrīṃ prabhāvayet// I24
pāṇau nīlotpalaṃ raktaṃ[4] traidhātukanamaskṛtam /
buddhabodhikaraṃ divyaṃ rahasyaṃ siddhivajriṇām // I25
khamātṛratnaraśmimeghavajrāhlādanavatī[5] nāma samādhiḥ /

khavajramadhyagataṃ cinted dharmamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā dharmavajrīṃ prabhāvayet// I26
cāruvaktrāṃ viśālākṣīṃ padmarāgendrasaṃnibhām /
māyālakṣāgrasaṃbhūtāṃ[6] rāgaraktadharapriyām[7] /
sarvalakṣaṇasaṃpūrṇāṃ sarvālaṃkārabhūṣitām // I27
pāṇau raktotpalaṃ divyaṃ sarvabuddhaprabhāvitam/
dharmajñānakaraṃ divyaṃ guhyaṃ samayavajriṇām[8] // I28
dharmasamayatattvābhisaṃbodhidarśanavajro nāma samādhiḥ /

khavajramadhyagataṃ cintet siddhimaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā tārāgrīṃ tu prabhāvayet// I29
cāruvaktrāṃ viśālākṣīṃ nānābharaṇabhūṣitām /
pītavarṇanibhāṃ dhyātvā striśāṭhyamanadotsukām// I30
pāṇau prabhāvayed vyaktam[9] utpalaṃ pītasaṃnibham/
vajrasamādhisaṃbhūtaṃ[10] sarvasattvanamaskṛtam[10] // I31
samayatārāgravatī nāma samādhiḥ /

khams gsum dag ni dbaṅ byed pa/ ye śes thams cad grub par byed/
ḥkhor lo yid bźin nor bu ster/phyag tu ḥkhor lo bsgom par bya/ I22
spyan gyi dam tshig phyag gi mchog daṅ ldan pa źes bya baḥi
tiṅ ṅe ḥdzin to/

rdo rjeḥi dkyil ḥkhor ḥod mchog can/mkhaḥi dbyiṅs rdo rjeḥi
dbus su bsam /
saṅs rgyas gzugs ni rab bsgoms nas/nam mkhaḥi rdo rje rab
mchog bsgom / I23
źal bzaṅs spyan ni rab tu yaṅs/ udpal mthiṅ kaḥi mdog ḥdra ba /
mtshan rnams thams cad rab tu rdzogs/nam mkhaḥi rdo rje mchog
rab bsgom / I24
khams gsum dag gis phyag byas pa/saṅs rgyas byaṅ chub byed paḥi mchog/
dṅos grub rdo rje can gyi gsaṅ/udpal sṅo dmar phyag na bsnams/ I25
nam mkhaḥ yum gyi rin po che ḥod kyi sprin rdo rje tshim par
byed pa źes bya baḥi tiṅ ṅe ḥdzin to/

chos kyi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/rdo rje chos ma rab tu bsgom/ I26
źal bzaṅ spyan ni rab tu yaṅs/ padmarāgaḥi mdog ḥdra ba /
sgyu mas mtshan paḥi mchog las byuṅ/ḥdod chags chags pa ḥdzin
sdug pa /
mtshan ñid thams cad yoṅs rdzogs śiṅ/rgyan rnams kun gyis
brgyan pa yi/ I27
saṅs rgyas thams cad rab bsgoms pa/chos kyi ye śes ḥbyuṅ gnas mchog/
dam tshig rdo rje can gyi gsaṅ/ udpal dmar po phyag na bsnams/ I28
chos kyi dam tshig de kho na ñid mṅon par byaṅ chub pa kun tu
ston pa rdo rje źes bya baḥi tiṅ ṅe ḥdzin to/

dṅos grub dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/sgrol maḥi mchog ni bsgom
par bya / I29
źal bzaṅ spyan ni rab tu yaṅs/sna tshogs rgyan gyis rnam par brgyan/
kha dog ljaṅ ser ḥdra baḥi ḥod/bud med sgyu ma rab tu myos / I30
rdo rje tiṅ ṅe ḥdzin las byuṅ/ sems can kun gyis phyag byas pa /
udpal ser poḥi mdog ḥdra baḥi/gsal ba phyag na bsnams par bsgom/I3I
dam tshig sgrol ma mchog daṅ ldan pa źes bya baḥi tiṅ ṅe ḥdzin to/

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā yamāntakāgraṃ vibhāvayet// I32
sphuliṅga-gahanaṃ dīptaṃ saṃkruddhaṃ bhāyamaṇḍalam/[I]
raktākṣaṃ dāṃṣṭrāvikaṭaṃ khaḍgapāṇiṃ vibhāvayet// I33
mukuṭe vairocanapadaṃ dhyātvā tuṣyati[2] vajriṇaḥ /
eṣo hi sarvakrodhānāṃ samayo[3] jñānavajriṇām // I34
yamāntakasphuraṇāvabhāsavyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā aparājitākhyaṃ prabhāvayet//I35
sphuliṅgagahanaṃ dīptaṃ sarpamaṇḍitamekhalam[4] /
vikarālaṃ vikaṭavajraṃ[5] sitavarṇaṃ prabhāvayet // I36
mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣyanti vajriṇaḥ /
eṣo hi sarvakrodhānāṃ samayo jñānavajriṇām // I37
aparājitavajravyūho nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā hayavajraṃ[6] prabhāvayet // I38
sphuliṅgagahanaṃ kruddhaṃ[7] visphurantaṃ samantataḥ/
sarvaduṣṭapadākrāntaṃ raktavarṇaṃ[8] vicintayet[9] // I39
mukuṭe'mitasaṃbuddhaṃ dhyātvā tuṣyanti vajriṇaḥ /
eṣo hi sarvakrodhānāṃ samayo[I0] jñānavajriṇām // I40
hayagrīvotpattisaṃbhavavyūho[II] nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā vajrāmṛtaṃ prabhāvayet // I4I
sphuliṅgagahanaṃ dīptaṃ vajrameghasamākulam /
kruddhaṃ saroṣaṇaṃ kṛṣṇaṃ tīkṣṇadaṃṣṭraṃ prabhāvayet//I42
mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣyati[I2] krodhadhṛk /
eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I43
amṛtasamayasaṃbhavavajro nāma samādhiḥ /

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/gśin rje gśed mchog
rnam par bsgom/ I32
ḥbar baḥi ḥod zer maṅ po ḥphro/ḥjigs paḥi dkyil ḥkhor rab tu khros/
spyan dmar mche ba rnam par gtsigs/phyag na ral gri bsnams
par bsgom / I33
snaṅ mdzad dbu rgyan rnam bsgoms na/rdo rje can ni dgyes par ḥgyur/
ḥdi ni ye śes rdo rje can / khro bo kun gyi dam tshig yin / I34
gśin rje gśed kyi spro baḥi snaṅ ba bkod pa bsgom pa źes bya
baḥi tiṅ ṅe ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/gźan gyis mi thub rab bsgom pa/I35
ḥbar baḥi ḥod zer maṅ po can/sbrul gyis brgyan źiṅ ska rags can/
rdo rje dgyes pa ḥjigs ḥjiga lta/kha dog dkar po rab tu bsgom / I36
mi bskyod dam tshig dbu rgyan la/bsams na rdo rje can dag mñes/
ḥdi ni ye śes blo can gyi / khro bo kun gyi dam tshig go / I37
gźan gyis mi thub paḥi rdo rje bkod pa źes bya baḥi tiṅ ṅe ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/rdo rje rta ni rab tu bsgom / I38
khro boḥi ḥod zer maṅ po dag / thams cad du ni rnam par ḥphro /
gdug pa thams cad źabs kyis mnan/kha dog dmar po rnam par bsam/ I39
rdzogs saṅs dpag med dbu rgyan la/bsgoms na rdo rje can dag mñes/
ḥdi ni rdo rje ye śes can / khro bo kun gyi dam tshig yin / I40
rta skyed pa ḥbyuṅ ba rnam par bkod pa źes bya baḥi tiṅ ṅe ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/rdo rje mi ḥchi rab tu bsgom/ I4I
ḥbar baḥi ḥod zer maṅ po ḥphro/rdo rjeḥi sprin rnams kun tu ḥkhrug/
khros śiṅ khro bcas gnag pa daṅ/mche ba rnon po rab tu bsgom / I42
mi bskyod dam tshig dbu rgyan la/bsgoms na khro bo ḥdzin mñes ḥgyur/
ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I43
mi ḥchi baḥi dam tshig ḥbyuṅ ba rdo rje źes bya baḥi tiṅ ṅe
ḥdzin to/

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā ṭakkisattvaṃ prabhāvayet// I44
kṛūraṃ vikṛtadehāgraṃ bhayasyāpi bhayaṃkaram /
sarvālaṃkārasaṃpūrṇaṃ bhāvayed vajrasuprabham // I45
mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I46
dhyānavajrasaṃbodhiratir nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā mahābalaṃ prabhāvayet // I47
sphuliṅgagahanaṃ dīptaṃ trivajrālayamaṇḍalam /
krūraṃ pāśadharaṃ kruddhaṃ bhāvayed balavajriṇam// I48
mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I49
tribalavajro nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā nīlavajraṃ prabhāvayet // I50
kṛṣṇarūpadharaṃ tīkṣṇaṃ kṛṣṇodadhipravardhanam /
sphuliṅgagahanaṃ dīptaṃ bhāvayed daṇḍavajriṇam // I5I
mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I52
vajradaṇḍasamayāgravatī nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā acalāgraṃ vibhāvayet // I53
kekaraṃ vikṛtaṃ kruddhaṃ pāśakhaḍgadharākulam /
sphuliṅgagahanaṃ dīptaṃ bhāvayed acalavajriṇam // I54
mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I55

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/ṭakki rgyal po rab tu bsgom/ I44
khro bo ḥjigs paḥi cha lugs gtum/ḥjigs pa dag kyaṅ ḥjigs par byed/
rgyan rnams thams cad yoṅs su rdzogs/rdo rje ḥod bzaṅ
bsgom par bya/ I45
mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ḥgyur/
ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I46
bsam gtan rdo rje rdzogs par byaṅ chub pa dgaḥ ba źes bya baḥi
tiṅ ṅe ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/stobs po che ni rab tu bsgom/ I47
ḥbar baḥi ḥod zer maṅ po ḥphro/rdo rje gsum gyi gnas dkyil ḥkhor/
khros śiṅ khros pa źags pa ḥdzin/rdo rje stobs chen bsgom par bya/I48
mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ḥgyur/
ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I49
rdo rje gsum gyi stobs źes bya baḥi tiṅ ṅe ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/rdo rje sṅon po rnam par bsgom/I50
khro bo ḥjigs paḥi cha lugs can/ḥjigs pa dag kyaṅ ḥjigs par byed/
gzugs ni rab tu gnag la rno/ rgya mtsho nag po skyed par byed /
ḥbar baḥi ḥod zer maṅ po ḥphro/rdo rje dbyug thogs bsgom par bya/I5I
mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ḥgyur/
ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I52
rdo rje dbyug paḥi dam tshig mchog daṅ ldan pa źes bya baḥi
tiṅ ṅe ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/mi gyo mchog ni rnam par bsgom /I53
khros śiṅ ḥjigs paḥi zur gyis lta/ḥkhrugs pa ral gri źags pa bsnams/
ḥbar baḥi ḥod zer maṅ po ḥphro/ mi gyo rdo rje can du bsgom / I54
mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ḥgyur/
ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I55

khavajradhātusamayapadākrānto nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā vidyācakraṃ vibhāvayet// I56
sarvalakṣanasaṃpūrṇaṃ cakrajvālāparivṛtam /
uṣṇīṣacakrasamayaṃ visphurantaṃ prabhāvayet // I57
mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I58
uṣṇīṣasamayavidyābalacakro nāma samādhiḥ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam/
buddhabimbaṃ prabhāvitvā vajrasumbhaṃ prabhāvayet// I59
tīkṣṇajvālārcivapuṣaṃ sphurantaṃ meghavajriṇam /
vajrahastaṃ mahājvālaṃ bhāvayan siddhim āpnuyāt // I60
mukuṭe'kṣobhyasamayaṃ dhyātvā tuṣṭipravardhanam/
eṣo hi sarvakrodhānāṃ samayo duratikramaḥ // I6I
vajrasamayasumbhavajro nāma samādhiḥ /

nirodhakrodhacakreṇa buddhacakraniṣeviṇā /
samādhivajrajñānāni sidhyante vajramaṇḍalāt // I62

vajrasamayavyūhatattvārthabhāvanāsaṃbodhipaṭalas
trayodaśaḥ /

rdo rje nam mkhaḥ dbyiṅs kyi dam tshig źabs kyis gnon pa źes
bya baḥi tiṅ ṅe ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/rig paḥi ḥkhor lo rab tu bsgom/I56
mtshan rnams thams cad yoṅs su rdzogs/ḥkhor lo ḥbar bas
yoṅs su bskor/
gtsug tor ḥkhor lo sgyur dam tshig/rnam par ḥphro ba rab tu
bsgom / I57
mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ḥgyur/
ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I58
gtsug tor gyi dam tshig rig paḥi stobs ḥkhor lo źes bya baḥi
tiṅ ṅe ḥdzin to/

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas gzugs ni rab bsgoms la/rdo rje sumbha rab tu bsgom/ I59
me lce rnon po ḥbar baḥi sku/ rdo rjeḥi sprin ni rab tu ḥphro/
phyag na rdo rje rab ḥbar ba/bsgoms na dṅos grub thob par ḥgyur/I60
mi bskyod dam tshig dbu rgyan la/bsgoms na rab tu mñes par ḥgyur/
ḥdi ni khro bo thams cad kyi / ḥdaḥ bar dkaḥ baḥi dam tshig go/ I6I
rdo rjeḥi dam tshig sumbha rab tu ḥbyuṅ ba źes bya baḥi tiṅ ṅe
ḥdzin to/

ḥgog pa khro boḥi ḥkhor lo ni/ saṅs rgyas ḥkhor lo bsten pa yis/
tiṅ ḥdzin rdo rje ye śes rnams/rdo rjeḥi dkyil ḥkhor ḥgrub
par ḥgyur / I62

rdo rje dam tshig bkod pa de kho na ñid kyi don bsgom pa mṅon
par byaṅ chub pa źes bya baḥi leḥu ste bcu gsum paḥo/

CHAPTER FOURTEEN

atha bhagavān sarvatathāgatasamayādhipatir mahāvajradharaḥ śāntisamayāgraṃ nāma samādhiṃ samāpadyemāṃ sarvatathāgatabhāryāṃ svakāyavākcittacajrebhyo niścārayan[1] [2] /
OṂ RU RU SPHURU JVALA TIṢṬHA SIDDHALOCANE SARVĀRTHASĀDHANI SVĀHĀ /

athāsyāṃ gītamātrāyāṃ sarvasampanmanīṣiṇaḥ /
tuṣṭā harṣam āpede buddhavajram anusmaran // I
buddhānāṃ śāntijananī sarvakarmaprasādhanī /
mṛtasaṃjīvanī proktā vajrasamayacodanī // 2

ity āha ca /

atha bhagavāṃs trikāyasamayakrodhavajraḥ bhāvābhāvasamayavajraṃ nnāma samādhiṃ samāpadyemāṃ sarvavajradharāgramahiṣīṃ svakāyavākcittavajrebhyo niścārayan /
OṂ ŚANKARE ŚĀNTIKARE GHUṬṬA GHUṬṬA GHUṬṬINI GHĀTAYA GHĀTAYA GHUṬṬINI SVĀHĀ /

athāsyāṃ gītamātrāyāṃ trivajrābhedyavajriṇaḥ /
utphullacārunayanā vajracittam anusmaran // 3
rakṣāvajraprayogeṣu nityaṃ karmaprasādhanī /
mahāvajrabhayārtānāṃ nityaṃ balakarī smṛtā // 4

atha bhagavān mahārāgasamayāvalokanaṃ nāma samādhiṃ samāpadyemāṃ dharmakāyāgrabhāryāṃ svakāyavākcittavajrebhyo niścārayan /
OṂ KAṬE VIKAṬE NIKAṬE KATAṂKAṬE KAROṬAVĪRYE SVĀHĀ /

athāsyāṃ gītamātrāyāṃ vajradharmāgradhāriṇaḥ[3] /
tuṣṭā dhyānam āpede vajradharmam anusmaran // 5
dharmapuṣṭibalaṃ nityaṃ nahākośavatī sadā /
karoti jāpamātreṇa vāgvajravaco[4] yathā // 6

CHAPTER FOURTEEN

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi dam tshig gi bdag po/rdo rje ḥdzin chen po źi baḥi dam tshig gi mchog ces bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/de bźin gśegs pa thams cad kyi btsun moḥi mchog ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

OṂ RU RU SPHURU DZVALA TIṢṬHA-SIDDHALOTSANE SARBA ĀRTHASĀDHANI SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/ḥbyor pa kun la dgyes pa rnams/
mñes śiṅ rab tu dgyes gyur nas/saṅs rgyas rdo rje rjes su dran/ I
saṅs rgyas rnams kyi źi ḥbyuṅ ba/las rnams thams cad rab sgrub ciṅ/
rdo rjeḥi dam tshig skul mdzad ma/śi ba sos par byed par gsuṅs/ 2
de nas bcom ldan ḥdas sku gsum gyi dam tshig rdo rje khro bo/
dṅos po daṅ dṅos po med paḥi dam tshig rdo rje źes bya baḥi tiṅ
ṅe ḥdzin la sñoms par źugs nas/rdo rje ḥdzin thams cad kyi btsun
moḥi mchog ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

OṂ ŚAṂKARE ŚĀNTIKARE GHUṬṬA GHUṬṬA GHUṬṬINI GHĀTAYA GHĀTAYA GHUṬṬINI SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/sku gsum dbyer med rdo rje can/
mñes paḥi spyan ni gdaṅs nas su/rdo rjeḥi thugs ni rjes su dran/ 3
rdo rje sruṅ baḥi sbyor ba la/las rnams rtag tu rab sgrub pa/
rdo rje chen po ḥjigs ñen la/rtag tu stobs ni byed par bśad/ 4
de nas bcom ldan ḥdas ḥdod chags chen poḥi dam tshig la gzigs
pa źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/chos kyi
skuḥi btsun moḥi mchog ḥdi ñid kyi sku daṅ gsuṅ daṅ thugs rdo
rje las phyuṅ ṅo/

OṂ KAṬE BIKAṬE NIKAṬE KATAṂKAṬE SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/rdo rje chos mchog ḥdzin pa rnams/
mñes nas bsam gtan thob gyur nas/rdo rjeḥi chos ni rjes su dran/ 5
rtag tu chos rgyas stobs mdzad pa/rtag tu mdzod po che daṅ ldan/
rdo rje gsuṅ gi bkaḥ bźin du/bzlas pa tsam gyis byed par ḥgyur/ 6

atha bhagavān samantasamayasaṃbhavavajraṃ nāma samādhiṃ samāpadyemāṃ samayasattvāgrabhāryāṃ svakāyavākcittavajrebhyo niścārayan /

OṂ TĀRE TUTTĀRE TURE SVĀHĀ /

athāsyāṃ gītamātrāyāṃ sarvabuddhā mahātmajāḥ /
harṣitā jñānam āpede vajrakāyam anusmaran // 7
buddhavajramahāsainyaṃ sattvadhātuṃ samantataḥ /
karoti dāsavat sarvaṃ niścesṭaṃ vaśakṛt kṣaṇāt // 8

ity āha ca /

atha bhagavān sarvatathāgatakāyavākcittavajras tathāgataḥ vimalaraśmimeghavajraṃ nāma samādhiṃ samāpadyemāṃ vajrayamāntakamahāvajrakrodhaṃ svakāyavākcittavajrebhyo niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OṂ KHA KHA KHĀHI KHĀHI SARVADUṢṬASATTVADAMAKA ASIMUSALAPARAŚUPĀŚAHASTA CATURBHUJA CATURMUKHA ṢAṬCARAṆA ĀGACCHA ĀGACCHA SARVADUṢṬAPRĀṆĀPAHĀRIṆE MAHĀVIGHNAGHĀTAKA VIKṚTĀNANA SARVABHŪTABHAYAṂKARA AṬṬĀṬṬAHĀSANĀDINE VYĀGHRACARMANIVASANA KURU KURU SARVAKARMĀṆI CHINDA CHINDA SARVAMANTRĀN BHINDA BHINDA PARAMUDRĀM ĀKARṢAYA ĀKARṢAYA SARVABHŪTĀNI MATHA MATHA NIRMATHA NIRMATHA SARVADUṢṬĀN PRAVEŚAYA PRAVEŚAYA MAṆḌALAMADHYE VAIVASVATAJĪVITĀNTAKARA MAMA SARVAKĀRYAṂ KURU KURU DAHA DAHA PACA PACA MĀ VILAMBA MĀ VILAMBA SAMAYAM ANUSMARA HŪṂ HŪṂ PHAṬ PHAṬ SPHOṬAYA SPHOṬAYA SARVĀN NĀŚAYA RIPŪN KARA KARA SARVĀSĀPARIPŪRAKA HE HE BHAGAVAN KIṂ CIRĀYASI MAMA SARVĀRTHĀN SĀDHAYA SVĀHĀ /

athāsmin bhāṣitamātre sarve buddhā mahāyaśāḥ /
bhītāḥ saṃtrastamanaso vajracittam anusmaran // 9
kapālaṃ nirvraṇaṃ prāpya cārurūpamanīṣiṇam /
pādākrāntagataṃ kṛtvā mantram etam anusmaret // 10

de nas bcom ldan ḥdas dam tshig kun nas ḥbyuṅ ba źes bya baḥi
tiṅ ṅe ḥdzin la sñoms par źugs nas/ dam tshig sems dpaḥi btsun
moḥi mchog ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ
ṅo/

OṂ TĀRE TUTTĀRE TURE SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/saṅs rgyas kun bdag che las skyes/
mñes śiṅ ye śes thob gyur nas/rdo rjeḥi sku ni rjes su dran/ 7
saṅs rgyas rdo rje sde chen daṅ/sems can khams ni ma lus pa/
skad cig gis ni bran bźin du/ thams cad gyo med dbaṅ du byed/ 8
ces bcom ldan ḥdas kyis gsuṅs so/

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ
gsuṅ daṅ thugs rdo rje de bźin gśegs pa/dri ma med paḥi ḥod zer
gyi sprin rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs
nas/rdo rje gśin rjeḥi gśed po chen po rdo rje khro bo ḥdi/ñid
kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OṂ KHA KHA KHĀHI KHĀHI
SARBADUṢṬASATVADAMAKA ASIMUSALAPARAŚUPĀŚAHASTA TSATURBHUDZA
TSATURMUKHA ṢAṬTSARAṆA ĀGATSTSHA ĀGATSTSHA SARBADUṢṬAPRĀṆĀPA-
HĀRIṆE MAHĀBIGHNAGHĀTAKA BIKRITĀNANA SARBABHŪTABHAYAṂKARA
AṬṬĀṬṬAHĀSANĀDINE BYĀGHRATSARMANIBASANA KURU KURU SARBAKARMĀṆI
TSHINDA TSHINDA SARBAMANTRĀṆ BHINDA BHINDA PARAMUDRĀṂ ĀKARṢAYA
ĀKARṢAYA SARBABHŪTĀNI MATHA MATHA NIRMATHA NIRMATHA SARBADUṢṬĀṆ
PRABEŚAYA PRABEŚAYA MAṆḌALAMADHYE BAIBASVATADZĪBITĀNTAKARA
MAMA SARBAKĀRYAṂ KURU KURU DAHA DAHA PATSA PATSA MĀ BILAMBA MĀ
BILAMBA SAMAYAMANUSMARA HŪṂ HŪṂ PHAṬ PHAṬ BISPHOṬAYA BISPHOṬAYA
SARBĀṆ NĀŚAYA RIPŪN KARA KARA SARBĀŚĀPARIPŪRAKA HE HE BHAGABAN
KIṆTSIRĀYASI MAMA SARBA ARTHĀṆ SĀDHAYA SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/saṅs rgyas grags pa chen po kun/
ḥjigs śiṅ kun tu skrag gyur nas/rdo rje sems dpaḥ rjes su dran/ 9
thod pa ma chag ma gas pa/gzugs mdzes yid ḥoṅ rñed pa la /
rkaṅ pas mnan paḥi tshul byas nas/snags ḥdi rjes su dran par bya/ IO

locanāṃ māmakīṃ cāpi mahāvajrakuloccayām /
[1]trīn vārān samuccārya dhruvam ākṛṣyate kṣaṇāt // II
ity āha bhagavān[2] cittavajraḥ /

atha bhagavān vairocanavajras tathāgataḥ samayaraśmigahanāgraṃ nāma samādhiṃ samāpadyemaṃ amṛtasamayavajrakrodhaṃ svakāyavākcittavajrebhyo niścārayan /
NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / NAMO VAJRAKRODHĀYA MAHĀDAMṢṬROTKAṬABHAIRAVĀYA ASIMUSALAPARAŚUPĀŚAHASTĀYA OṂ AMṚTAKUṆḌALI KHA KHA KHĀHI KHĀHI TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA GARJA GARJA VISPHOṬAYA VISPHOṬAYA SARVAVIGHNAVINĀYAKĀN MAHĀGAṆAPATIJĪVITĀNTAKARĀYA SVĀHĀ /

athāsmin bhāṣitamātre sarve buddhā mahāyaśāḥ /
mūrcchitā bhayam āpede vajrakāyam anusmaran // I2
sarvamantraprayogeṣu vajroccāṭanakarmaṇi /
uccāṭayati vidhinā buddhasainyam api svayam // I3

atha bhagavān ratnaketus tathāgato buddharaśmivajraṃ nāma samādhiṃ samāpadyemaṃ vajrāparājitamahākrodhaṃ svakāyavākcittavajrebhyo niścārayan /
NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OṂ HŪṂ JINA RIṬIṬṬA HŪṂ HŪṂ PHAṬ PHAṬ SVĀHĀ /

athāsmin [3]gītamātre tu sarve buddhā [4]mahātmajāḥ /
bhītāḥ saṃtrastamanaso bodhicittam anusmaran // I4
rākṣasavyāḍakrūreṣu mahābhayasamākule /
karoti vidhivat karma vajracitta[5]prayuñjanāt // I5

atha bhagavān amitāyus tathāgato'mitasaṃbhavavajraṃ nāma samādhiṃ samāpadyemaṃ padmasaṃbhavamahāvajrakrodhaṃ svakāyavākcittavajrebhyo niścārayan /

māmakīḥam spyan yaṅ ruṅ / rdo rjeḥi rigs chen las byuṅ ba /
lan gsum dag tu brjod na ni/de ma thag tu ṅes par ḥgugs / II
bcom ldan ḥdas thugs rdo rjes de skad ces gsuṅs so/
de nas bcom ldan ḥdas de bźin gśegs pa rnam par snaṅ mdzad/
dam tshig gi ḥod zer stug poḥi mchog ces bya baḥi tiṅ ṅe ḥdzin
la sñoms par źugs nas/khro bo mi ḥchi baḥi dam tshig ḥdi/ñid
kyi ~~kyi~~ sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / NAMO BADZRAKRODHĀYA
MAHĀDAṂṢṬROTKAṬABHAIRABĀYA ASIMUSALAPARAŚUPĀŚAHASTĀYA OṂ
AMRITAKUṆḌALI KHA KHA KHĀHI KHĀHI TIṢṬHA TIṢṬHA BANDHA BANDHA
HANA HANA DAHA DAHA GARDZA GARDZA BISPHOṬAYA BISPHOṬAYA
SARBABIGHNAN BINĀYAKĀN MAHĀGAṆAPATIDZĪBITĀNTAKARĀYA SVĀHĀ /
de nas ḥdi ni gsuṅs tsam gyis/saṅs rgyas grags pa chen po kun/
brgyal źiṅ rab tu ḥjigs gyur nas/rdo rjeḥi sku ni rjes su dran/ I2
sṅags rnams kun gyi sbyor ba ḍāṅ/rdo rje bskrad paḥi las rnams la/
saṅs rgyas ñid kyi dpuṅ dag kyaṅ/tshul bźin byas na skrod paḥgyur/I3
de nas bcom ldan ḥdas de bźin gśegs pa rin chen tog/saṅs rgyas
kyi ḥod zer rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs
nas/rdo rje khro bo gźan gyis mi thub pa ḥdi/ñid kyi sku daṅ gsuṅ
daṅ thugs rdo rje las phyuṅ ṅo/
NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OṂ HŪṂ DZINA RIṬIṬṬA
HŪṂ HŪṂ PHAṬ PHAṬ SVĀHĀ /
de nas ḥdi ni gsuṅs tsam gyis/saṅs rgyas bdag ñid che skyes kun/
ḥjigs źiṅ kun tu skrag gyur te/byaṅ chub sems ni rjes su dran/ I4
srin po ma ruṅs gtum po daṅ / ḥjigs pa chen po ḥkhrugs pa daṅ /
rdo rje sems kyis rab sbyar na/las rnams cho ga bźin du byed / I5
de nas bcom ldan ḥdas de bźin gśegs pa tshe dpag tu med pa/dpag
tu med pa rdo rje ḥbyuṅ ba źes bya baḥi tiṅ ṅe ḥdzin la sñoms par
źugs nas/padmo ḥbyuṅ ba rdo rje khro bo chen po ḥdi/ñid kyi sku
daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OṂ HŪṂ HŪṂ HŪṂ TARULA VIRULA SARVAVIṢAGHĀTAKA JVALITASPHULIṄGA AṬṬĀṬṬAHĀSA KESARISAṬĀṬOPAṬAṂKĀRA VAJRAKHURANIRGHĀTANA CALITAVASUDHĀTULA NIŚVĀSAMĀRUTOTKṢIPTADHARAṆĪDHARA BHĪṢAṆĀṬṬĀṬṬAHĀSA APARIMITABALAPARĀKRAMA ĀRYAGAṆABHĪTABHŪTAGAṆĀDHYUṢITA BUDDHA BUDDHA HAYAGRĪVA KHĀDA KHĀDA PARAMANTRĀN CHINDA CHINDA SIDDHIM ME DIŚA ĀVEŚAYA SARVAJVARAPIŚĀCĀN SARVAGRAHEṢVAPRATIHATO BHAVA VAJRADAṂṢṬRA KIṂ CIRĀYASI IDAṂ DUṢṬAGRAHAṂ DUṢṬASARPAṂ VĀ DHUNA DHUNA MATHA MATHA MARDA MARDA PĀṬAYA PĀṬAYA MAṬA MAṬA BANDHA BANDHA BUDDHADHARMASAṄGHANUJÑĀTAṂ KARMA KURU SĪGHRAṂ HAYAGRĪVĀYA PHAṬ VAJRĀYA PHAṬ VAJRAGĀTRĀYA PHAṬ VAJRANETRĀYA PHAṬ VAJRADAṂṢṬRĀYA PHAṬ VAJRAKHURĀYA PHAṬ VAJRAKHURANIRGHĀTANĀYA PHAṬ PARAMANTRAVINĀŚĀYA PHAṬ TRAILOKYABHAYAṂKARĀYA PHAṬ SARVAKARMEṢVAPRATIHATĀYA PHAṬ VAJRAKULASAṂTRĀSANĀYA PHAṬ HŪṂ HŪṂ HŪṂ PHAṬ PHAṬ PHAṬ SVĀHĀ /

athāsmin niścāritamātre dharmavajramahāgrajāḥ /
bhītāḥ saṃmūrccham āpede jñānarājam anusmaran // 16
khadhātuṃ viṣasaṃpūrṇaṃ vajrahalāhalaprabham /
karoti nirviṣaṃ sarvaṃ krodharājapracodanaiḥ // 17

ity āha ca /

atha bhagavān amoghasiddhis tathāgataḥ amoghasamayasaṃbhavaketuvajraṃ nāma samādhiṃ samāpadyemaṃ nīlavajradaṇḍakrodharājaṃ svakāyavākcittavajrebhyo niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OṂ EHYEHI BHAGAVAN NĪLAVAJRADAṆḌA TURU TURU HULU HULU HĀ HĀ GULU GULU GULĀPAYA GULĀPAYA KRAMA KRAMA BHAGAVAN VĀYUVEGENA BHŪTĀN ŚĪGHRAṂ DAHA DAHA DARA DARA VAHA VAHA PACA PACA MATHA MATHA PĀTAYA PĀTAYA MAṬA MAṬA MOṬĀPAYA MOṬĀPAYA SARVAKARMĀṆI CHINDA CHINDA BHAKṢAYA BHAKṢAYA MEDAM ASYA MEDAMAJJARUDHIRAPRIYA EHYEHI BHAGAVAN SARVAVIGHNĀNI SARVAVIDYĀNI SARVAMANTRĀṆI SARVAMŪLAKARMĀṆI KṚTRIMAVIŚĀDĪNI SARVAGRAHĀN

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OṂ HŪṂ HŪṂ HŪṂ TARULA BIRULA SARBABIṢAGHĀTAKA DZVALITABISPHULIṂGA AṬṬĀṬṬAHĀSA KESARISAṬĀṬOPATAṂKĀRA BADZRAKHURANIRGHĀTANA TSALITABASUDHĀTULA NIŚVĀSAMĀRUTOTKṢIPTADHARAṆĪDHARA BĪṢAṆA AṬṬĀṬṬAHĀSA APARAMITA-BALAPARĀKRAMA ĀRYAGAṆABHĪTABHŪTAGAṆĀDHYUṢITA BUDDHA BUDDHA HAYAGRĪBA KHĀDA KHĀDA PARAMANTRĀN TSHINDA TSHINDA SIDDHIṂ ME DIŚA ĀBEŚAYA SARBADZVARAPIŚĀTSĀN SARBAGRAHESU APRATIHATO BHABA BADZRADAṂṢṬRA KIÑ TSIRĀYASI IDAṂ DUṢṬAGRAHAṂ DUṢṬASARPAṂ VĀDHUNA DHUNA MATHA MATHA MARDA MARDA PĀṬAYA PĀṬAYA MAṬA MAṬA BANDHA BANDHA BUDDHA DHARMA SAṂGHA ANUDZÑĀTAṂ KARMA KURU HAYAGRĪBĀYA PHAṬ BADZRĀYA PHAṬ BADZRAGĀTRĀYA PHAṬ BADZRANETRĀYA PHAṬ BADZRADAṂṢṬRĀYA PHAṬ BADZRAKHURĀYA PHAṬ BADZRAKHURANIRGHĀTANĀYA PHAṬ TRAILOKYABHAYAṂKARĀYA PHAṬ SARBAKARMEṢU APRATIHATĀYA PHAṬ BADZRAKULASANTRĀSANĀYA PHAṬ HŪṂ HŪṂ HŪṂ PHAṬ PHAṬ PHAṬ SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/chos kyi rdo rje che mchog skyes/
ḥjigs śiṅ rab tu brgyal bar ḥgyur/ye śes rgyal po rjes su dran/ I6
mkhaḥ dbyiṅs dug gis yoṅs gaṅ ba/rdo rje halahalaḥi ḥod /
khro boḥi rgyal po bskul ba yis/dug rnams thams cad med par byed/I7
de nas bcom ldan ḥdas de bźin gśegs pa gdon mi za bar grub pa
gdon mi za baḥi dam tshig ḥbyuṅ ba dpal rdo rje źes bya baḥi
tiṅ ṅe ḥdzin la sñoms par źugs nas/rdo rje be con sṅon po khro
boḥi rgyal po ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las
phyuṅ ṅo/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OṂ EHYEHI BHAGABAN NĪLA-BADZRADAṆḌA TURU TURU HULU HULU HĀ HĀ GULU GULU GULĀPAYA GULĀ-PAYA KRAMA KRAMA BHAGABAN BĀYUBEGENA BHUTĀN ŚĪGHRAṂ DAHA DAHA DARA DARA BAHA BAHA PATSA PATSA MATHA MATHA PĀTAYA PĀTAYA MAṬA MAṬA MOṬĀPAYA MOṬĀPAYA SARBAKARMĀṆI TSHINDA TSHINDA BHAKṢAYA BHAKṢAYA MEDAM ASYA MEDAMADDZARUDHIRAPRIYA EHYEHI BHAGABAN SARBABIGHNANI SARBABIDYĀNI SARBAMANTRANI SARBAMŪLAKARMĀṆI KRITRIMABIṢĀDĪNI SARBAGRAHĀN HANA HANA BHAÑDZA BHAÑDZA MARDA

HANA HANA BHAÑJA BHAÑJA MARDA MARDA IDAṂ ME KĀRYAM SĀDHAYA HŪṂ NĪLĀYA NĪLAVAJRADAṆḌĀYA TURU TURU VIGHNAVINĀYAKA NĀŚAYA NĀŚAYA HURU HURU DĪPTACAṆḌĀYA SARVAŚATRŪṆĀṂ HṚDAYĀÑI PĪḌAYA CHINDA CHINDA PARAVIDYĀNĀṂ CHEDAKA HŪṂ VIDYĀNĀṂ ŚIṢṬAKA SMARA SAMAYAṂ VAJRADHARAVACANAṂ MARMĀṆI NIKṚNTAYA HŪṂ HANA HANA DAHA DAHA KURU KURU TURU TURU HURU HURU PHAṬ PHAṬ HŪṂ HŪṂ KṚTĀNTĀYA DEVARṢIVIDRĀPAKĀYA HANA HANA VAJRADAṆḌENA SVĀHĀ /

athāsmin bhāṣitamātre sarvaduṣṭāgrasaṃbhavāḥ /
bhītāḥ saṃtrastamanaso vajrasattvam anusmaran // I8
japenāṣṭaśatenāyaṃ krodharājo mahāyaśaḥ /
ghātakaḥ sarvaduṣṭānāṃ vidhicakraprayojanaiḥ // I9

ity āha ca /

atha bhagavān akṣobhyas tathāgataḥ samantameghaśriyaṃ nāma samādhiṃ samāpadyemaṃ mahābalavajraṃ svakāyavākcittavajrebhyo niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OṂ HŪṂ HŪṂ HŪṂ PHAṬ PHAṬ PHAṬ OṂ UGRAŚŪLAPĀṆI HŪṂ HŪṂ HŪṂ PHAṬ PHAṬ PHAṬ OṂ JYOTINIRNĀDA HŪṂ HŪṂ HŪṂ PHAṬ PHAṬ PHAṬ OṂ MAHĀBALĀYA SVĀHĀ /

athāsmin bhāṣitamātre sarve nāgā mahābalāḥ /
bhītāḥ saṃtrastamanasaḥ trikāyavajram anusmaran // 20
jāpamātraprayogeṇa sarvakarmāṇi sādhayet /
anāvṛṣṭisamaye pātayed vārimaṇḍalam // 2I

atha bhagavān samantanirghātavajraṃ nāma samādhiṃ samāpadyemaṃ sarvatathāgataṭakkirājaṃ mahākrodhaṃ svakāyavākcittavajrebhyo niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OṂ ṬAKKI HŪṂ JAḤ /

athāsmin bhāṣitamātre sarvabuddhā mahātmajāḥ /
bhītāḥ samayam āpede trivajrakāyam anusmaran // 22
liṅgaṃ dakṣiṇapādena vajrasattvaprayogataḥ /
trivajramantracakreṇa sarvamantrākarṣaṇaṃ bhavet// 23

MARDA IDAM ME KĀRYAṂ SĀDHAYA HŪṂ NĪLĀYA NĪLĀBADZRADAṆḌAYA TURU TURU BIGHNAṂ BINĀYAKA NĀŚAYA NĀŚAYA HURU HURU DĪPTATSAṆḌĀYA SARBAŚATRŪṆĀṂ HRIDAYĀNI PIḌAYA TSHINDA TSHINDA PARABIDYĀNĀM TSHEDAKA HŪṂ BIDYĀNĀṂ ŚIṢṬAKA SAMAYAMANUSMARA BADZRADHARA-BATSANAM MARMĀṆI NIKRINTA HŪṂ HANA HANA DAHA DAHA KURU KURU TURU TURU HURU HURU PHAṬ PHAṬ HŪṂ HŪṂ KRITĀNTAYA DEBARIṢI-BIDRĀPAKĀYA HANA HANA BADZRADAṆḌENA SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/gdug paḥi mchog las byuṅ ba kun/
yid ni ḥjigs śiṅ rab skrag nas/sems dpaḥi rdo rje rjes su dran/ I8
khro boḥi rgyal po grags chen ḥdi/brgya rtsa brgyad du bzlas pa daṅ/
cho gaḥi tshul bźin bskul ba yis/gdug pa thams cad gsod par ḥgyur/I 9
de nas bcom ldan ḥdas de bźin gśegs pa mi bskyod pas/kun nas
sprin dpal źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/rdo
rje stobs po che ḥdi ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las
phyuṅ ṅo/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OṂ HŪṂ HŪṂ HŪṂ PHAṬ PHAṬ PHAṬ UGRAŚŪLAPĀṆI HŪṂ HŪṂ HŪṂ PHAṬ PHAṬ PHAṬ OṂ DZYOTINĪRNĀDA HŪṂ HŪṂ HŪṂ PHAṬ PHAṬ PHAṬ OṂ MAHĀBALĀYA SVĀHĀ /

de nas ḥdi ni gsuṅs ma thag/stobs po che yi klu rnams kun /
yid ni ḥjigs śiṅ rab skrag nas/sku gsum rdo rje rjes su dran/ 20
bzlas pa tsam gyi sbyor ba yis/las rnams thams cad sgrub par byed/
than pa byuṅ baḥi dus na yaṅ/chu yi dkyil ḥkhor ḥbebs par byed/ 2I
de nas bcom ldan ḥdas kun tu ḥjoms pa rdo rje źes bya baḥi tiṅ
ṅe ḥdzin la sñoms par źugs nas/de bźin gśegs pa thams cad ḳyi
ṭakkiḥi rgyal po khro bo chen po ḥdi/ñid kyi sku daṅ gsuṅ daṅ
thugs rdo rje las phyuṅ ṅo/

NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / ṬAKKI HŪṂ DZAḤ /

de nas ḥdi ni gsuṅs tsam gyis/saṅs rgyas bdag ñid chen po kun/
ḥjigs śiṅ dam tshig ldan gyur nas/rdo rje sku gsum rjes su dran/22
rdo rje sems dpaḥi sbyor ba yis/liṅga rkaṅ pa gyas pas mnan/
rdo rje gsum gyi sṅags dag gis/sṅags rnams thams cad ḥgugs
paḥi mchog/ 23

atha bhagavān jñānamālāmbuvajraṃ nāma samādhiṃ samāpadyemam acalavajracaṇḍasamayaṃ svakāyavākcittavajrebhyo niścārayan /

NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OṂ ACALA KĀṆA CAṆḌA NAṬṬA MAṬṬA MAṬṬA MOṬṬA MOṬṬA ŚAṬṬA ŚAṬṬA TAṬṬA TAṬṬA HANA HANA DAHA DAHA MOHA MOHA MOHAKARA HASA HASA VAJRAHĀSAṂ KURU HASA HASA MARDARATA MARDARATA GARJA GARJA HANA HANA BANDHA BANDHA TIṢṬHA TIṢṬHA ĀVIŚA ĀVIŚA MAHĀMANTRAPĀLAKA DHUNA DHUNA TIṆI TIṆI KHĀDA KHĀDA VIGHNĀN MĀRAYA MĀRAYA DUṢṬAṂ BHAKṢA BHAKṢA SARVĀN KURU KURU KIRI KIRI MAHAVIṢAMAVAJRA SPHOṬAYA SPHOṬAYA HŪṂ HŪṂ HŪṂ TRIBALITARAÑGANARTAKA ĀṂ ĀṂ ĀṂ HĀṂ HĀṂ HĀṂ ACALACETA SPHOṬAYA SPHOṬAYA HŪṂ HŪṂ HŪṂ ASAMANTIKA TRĀṬA MAHĀBALA ŚĀTAYA PARAMANTRĀN ĀṂ ĀṂ HĀṂ MĀṂ ŚUDHYATU LOKAS TUṢYATU VAJRĪ NAMOSTVAPRATIHATABALEBHYAH JVĀLAYA TRĀṬA ASAHA NAMAḤ SVĀHĀ /

athāsmin bhāṣitamātre[1] sarve devāḥ sakiṃkarāḥ /
mūrcchitās trastamanaso vajrakāyam[2] anusmaran // 24
anena krodhamantreṇa mahādevādayaḥ surāḥ /
bhītāḥ saṃpuṭakāyena ākṛṣyanti maharddhikāḥ // 25

atha bhagavān samayavijṛmbhitavajraṃ nāma samādhiṃ samāpadyemaṃ sarvavajradharasamayaṃ samayasumbhamahākrodhaṃ svakāyavākcittavajrebhyo niścārayan /

[3]OṂ SUMBHA NISUMBHA HŪṂ GṚHṆA GṚHṆA HŪṂ GṚHṆĀPAYA GṚHṆĀPAYA HŪṂ ĀNAYA HO BHAGAVAN VIDYĀRĀJA HŪṂ PHAṬ /

athāsmin bhāṣitamātre sarvakanyā maharddhikāḥ /
muktakeśā vivastrātmā[4] vajrasattvam anusmaran // 26
vajrasattvapadākrāntaṃ sarvatathāgatādhipam /
vajrāṅkuśapāśena sarvakanyākarṣaṇaṃ[5] param // 27

de nas bcom ldan ḥdas ye śes kyi ḥphreṅ baḥi chuḥi rdo rje źes
bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/mi gyo baḥi rdo rje
gtum poḥi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje
las phyuṅ ṅo/
NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / ATSALA KĀṆA TSAÑḌA NAṬṬA
MAṬṬA MAṬṬA MOṬṬA MOṬṬA ŚAṬṬA ŚAṬṬA TAṬṬA TAṬṬA HANA HANA DAHA
DAHA MOHA MOHA MOHAKARA HASA HASA BADZRAHĀSAṂ KURU HASA HASA
MARDARAṬA MARDARAṬA GARDZA GARDZA HANA HANA BANDHA BANDHA
TIṢṬHA TIṢṬHA ĀBEŚAYA ĀBEŚAYA MAHĀMANTRAPĀLAKA DHUNA DHUNA
TIṆI TIṆI KHĀDA KHĀDA BIGHNĀN MĀRAYA MĀRAYA DUṢṬAṂ BHAKṢA BHAKṢA
SARBAṂ KURU KURU KIRI KIRI MAHĀBIṢAṆABADZRA SPHOṬAYA SPHOṬAYA
HŪṂ HŪṂ HŪṂ TRIBALITARAṂGANARTAKA ĀṂ ĀṂ ĀṂ HĀṂ HĀṂ HĀṂ ATSALA-
TSETA SPHOṬAYA SPHOṬAYA HŪṂ HŪṂ ASAMANTIKA TRĀṬA MAHĀBALA
ŚĀTAYA PARAMANTRĀṂ ĀṂ ĀṂ HĀṂ HĀṂ ŚUDDHYATU LOKA TUṢYATU BADZRĪ
NAMOSTU ĀPRATIHATABALEBHYA DZVĀLAYA TRAṬA ASAHA NAMA SVĀHĀ /
de nas ḥdi ni gsuṅs tsam gyis/lha rnams ḥkhor du bcas pa kun/
brgyal źiṅ yid ni rab skrag nas/rdo rjeḥi sku ni rjes su dran/ 24
khro bo chen poḥi sṅags ḥdi yis/lha chen dag la sogs paḥi lha/
mthu chen dag kyaṅ skrag gyur nas/kha sbyar lus su ḥgugs par ḥgyur/25
de nas bcom ldan ḥdas dam tshig rnam par ḥphrul ba rdo rje źes
bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/rdo rje ḥdzin thams
cad kyi dam tshig khro bo chen po gnod mdzes ḥdi/ñid kyi sku daṅ
gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
OṂ SUMBHA NISUMBHA HŪṂ GRIHṆA GRIHṆA HŪṂ GRIHṆĀPAYA GRIHṆĀPAYA
HŪṂ ĀNAYA HO BHAGAVAṂ BIDYĀRĀDZA HŪṂ PHAṬ /
de nas ḥdi ni gsuṅs tsam gyis/bu mo mthu chen thams cad ni/
skra bśig gos daṅ bral gyur nas/rdo rje sems dpaḥ rjes su dran/ 26
rdo rje sems dpaḥi źabs kyis mnan/de bźin gśegs pa kun bdag poḥi/
rdo rje lcags kyu źags pa yis/bu mo rnams ni ḥgugs paḥi mchog/ 27

atha bhagavān mahāsamayatattvotpattivajraṃ nāma samādhiṃ samāpadyedaṃ mahāsamayatrivajraguhyavāksamayatattvapadaṃ svakāyavākcittavajrebhyo niścārayan /

buddhavajratrikāyeṣu vajrasattvavibhāvanā /
pāśavajrāṅkuśadharair buddhākarṣaṇam uttamam // 28
buddhavākkāyayogena mahācakraprayogataḥ /
vajrasattvo mahārājā dhruvam ākṛṣyate sadā // 29
cakrapadmamahāvajrais trivajrābhedyabhāvanaiḥ /
vajrāṅkuśaprabhedena sarvamantrākarṣaṇaṃ param // 30
svamantrapuruṣaṃ dhyātvā sarvavajramayaṃ śivam /
kanyāṃ tu mānuṣīṃ śreṣṭhāṃ hṛdvajrāṅkuśayogataḥ // 31
vātamaṇḍalayogena dhruvam ākṛṣyate sadā /
vairocanamahābimbaṃ bhāvayec candramaṇḍalam // 32
śaciṃ tatra sthitāṃ cinted vajrāmṛtaprayogataḥ /
pañcāśavārān uccārya dhruvam ākṛṣyate sadā // 33
vajrāṅkuśamahābimbaṃ tīkṣṇajvālāsamaprabham /
vajramaṇḍalikaṃ dhyātvā khakanyākarṣaṇam uttamam// 34
svakrodhavajrasamayaṃ vajrapātālavāsinam /
śūlavajrāṅkuśapāśair daityakanyākarṣaṇaṃ param // 35
gairikāṃ khaṭikāṃ vāpi vajrāṅkuśaprayogataḥ /
candroparāgasamaye mukhe prakṣipya sādhayet // 36
brahmādirudradevānāṃ nāma yasya likhet svayam /
āgacchanti bhayatrastā vāgvajravaco yathā // 37
sarvākāravaropetaṃ mañjuvajraṃ vibhāvayet /
yamāntakaṃ mahākrodhaṃ vajrāṅkuśaṃ vicintayet /
kalpoddāhamahācakraṃ dhyātvā yakṣīṃs tu bhuñjayet//38

ity āha ca /

de nas bcom ldan ḥdas dam tshig chen poḥi de kho na ñid ḥbyuṅ
ba rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/dam
tshig chen poḥi rdo rje gsum gyi gsaṅ ba gsuṅ gi dam tshig gi
de kho na ñid kyi gnas ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo
rje las phyuṅ ṅo/
saṅs rgyas rdo rje sku gsum la/rdo rje sems dpaḥ rnam par bsgom/
źags pa rdo rje kyo ba ḥdzin/saṅs rgyas dgug pa dam paḥo/ 28
saṅs rgyas sku gsuṅ sbyor ba yi/ḥkhor lo chen poḥi sbyor ba yis/
rdo rje sems dpaḥ rgyal po che/rtag tu ṅes par khugs par ḥgyur/ 29
mi phyed ṛdo rje gsum bsgoms pas/ḥkhor lo padmo rdo rje che/
rdo rje kyo baḥi khyad par gyis/sṅags rnams thams cad
dgug paḥi mchog/30
thams cad rdo rjeḥi dṅos źi ba/raṅ sṅags skye bu bsgoms nas ni/
mi yi bu mo mchog rnams kyi/sñiṅ khar rdo rje kyo ba sbyor/ 31
rluṅ gi dkyil ḥkhor sbyor ba yis/ṅes par rtag tu ḥgugs par ḥgyur/
zla baḥi dkyil ḥkhor dag la ni/rnam par snaṅ mdzad gzugs
chen bsgom/ 32
de na śatsi gnas par bsam / rdo rje mi ḥchiḥi sbyor ba yis/
lan graṅs lṅa bcu brjod na ni/ṅes par rtag tu ḥgugs par ḥgyur/ 33
rdo rje kyo ba gzugs chen po/ḥbar ba rdo rje ḥdra baḥi ḥod/
rdo rje dkyil ḥkhor bsgoms na ni/nam mkhaḥi bu mo ḥgugs paḥi gnas/34
khro bo rdo rje dam tshig ni/rdo rje sa ḥog gnas pa dag /
śūla rdo rje kyo baḥi gnas / lha min bu mo ḥgugs paḥi gnas / 35
btsag gam rdo rgyus dag kyaṅ ruṅ/rdo rje kyo baḥi sbyor ba yis/
zla ba gzas ni zin paḥi tshe/khar bcug nas ni bsgrub par bya/ 36
tshaṅs pa drag po la sogs lha/raṅ gi min rnams bris nas ni/
rdo rje gsuṅ gi bkaḥ bźin du/ḥjigs śiṅ skrag nas ḥoṅ bar ḥgyur/ 37
rnam paḥi mchog rnams kun ldan pa/rdo rje ḥjam pa rab tu bsgom/
khro bo chen po gśin rje gśed/rdo rje kyo ba rnam par bsam /
bskal paḥi sreg paḥi ḥkhor lo che/bsgoms nas gnod sbyin
mo dag spyad/ 38

mudrābhedena sarveṣāṃ mantrabhedena sarvathā /
ākarṣaṇapadaṃ proktaṃ na cen nāśam avāpnuyāt // 39
vajrasattvo mahārājā codanīyo muhurmuhuḥ /
sa eva sarvamantrāṇāṃ rājā paramaśāśvataḥ // 40

atha bhagavān samantavijṛmbhitajñānavajraṃ nāma samādhiṃ samāpadyemāṃ vajraikajaṭāṃ nāma mahāsamayarājavāgvajrāgrīṃ svakāyavākcittavajrebhyo niścārayan /
OṂ ŚŪLINI SVĀHĀ /
athāsyāṃ bhāṣitamātrāyāṃ nāgakanyā maharddhikāḥ /
dahyamānā vivastrātmā buddhabodhim anusmaran // 41
anayā mantravidyayā sarve ākṛṣyanti pannagāḥ /
nāgakanyāṃ viśālākṣīṃ samayākṛṣyopabhuñjayet // 42

atha bhagavān gaganasamayasaṃbhavavajraṃ nāma samādhiṃ samāpadyemāṃ mahādharmasamayavajrabhṛkuṭīṃ svakāyavāk-cittavajrebhyo niścārayan /
OṂ BHAYANĀŚANI TRĀSANI TRĀSA TRĀSAYA BHṚKUṬI TAṬI VAIRAṬI ŚVETA ŚVETA JAṬINI SVĀHĀ /
athāsyāṃ gītamātrāyāṃ sarvavidyādharātmajāḥ /
kampitā bhayam āpede jñānavajram anusmaran // 43
vidyādharamahākanyāṃ calatkanakakuṇḍalām /
ākṛṣya samayādyena anayā mantravidyayā // 44
nirodhavajrarājena niṣpannenāgracāruṇā /
trivajrajñānasaṃbhūtāḥ kṣaṇād ākṛṣyanti sarvataḥ// 45
athavā sarvakrodhānāṃ lakṣajāpena mantriṇaḥ /
sarvakarmakarāḥ proktā vijaneṣu mahatsu ca // 46
ācāryanindanaparā mahāyānāgranindakāḥ /
māraṇīyāḥ prayatnena athavā sthānacālanam /
anena bodhiṃ paramāṃ mantrasiddhiṃ ca prāpnuyāt // 47

kun gyi phyag rgyaḥi khyad par daṅ/sṅags kyi khyad par thams cad du/
dgug par dag ni thabs su gsuṅs/gźan du byas na ḥjig par ḥgyur/ 39
rdo rje sems dpaḥ rgyal po che/yaṅ daṅ yaṅ du bskul bar bya/
de ñid sṅags rnams thams cad kyi/rgyal po mchog tu rtag paḥo/ 40
de nas bcom ldan ḥdas nam mkhaḥ kun du rnam par ḥphrul baḥi ye śes
rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/rdo rje
thor tshugs gcig ma dam tshig chen po gźan gyis mi thub paḥi gsuṅ
rdo rjeḥi mchog ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las
phyuṅ ṅo/

OṂ ŚŪLINI SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/klu yi bu mo mthu chen rnams /
tshig par gyur ciṅ gos daṅ bral/saṅs rgyas byaṅ chub rjes su dran/41
sṅags kyi rig pa ḥdi yis ni /klu rnams thams cad ḥgugs par ḥgyur/
klu yi bu mo mig bzaṅ dag / bkug nas ñe bar spyad par bya / 42
de nas bcom ldan ḥdas nam mkhaḥi dam tshig ḥbyuṅ ba rdo rje źes
bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/chos chen poḥi dam
tshig rdo rje khro gñer ma ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs
rdo rje las phyuṅ ṅo/

OṂ SARBABHAYANĀŚAYA TRĀSANI TRĀSA TRĀSAYA BHERAṬI BHRIKUṬI TAṬI
BAIRAṬI ŚVETA ŚVETA DZAṬINI SVĀHĀ /

de nas ḥdi ni gsuṅs tsam gyis/ rig pa ḥdzin paḥi bu mo kun /
rab tu ḥdar bar gyur nas kyaṅ/ ye śes rdo rje rjes su dran / 43
rig pa ḥdzin paḥi bu mo mchog/gser gyi rna cha gyo ba rnams/
sṅags kyi rig pa ḥdi daṅ ni / dam tshig la sogs pa yis dgug/ 44
ḥgog paḥi rdo rje rgyal po ni/yoṅs su rdzogs pa mdzes mchog gis/
ye śes rdo rje gsum las byuṅ/ kun nas de ma thag tu ḥgugs / 45
yaṅ na khro bo thams cad ni / dben paḥi gnas ni chen po ru /
sṅags pas ḥbum du bzlas byas na/las rnams thams cad byed par bśad/46
rdo rje slob dpon smod pa daṅ / theg pa chen po smod pa dag /
nan tan du ni gsad par bya / yaṅ na gnas nas spo bar bya /
ḥdi yis byaṅ chub mchog daṅ ni/sṅags kyi dṅos grub thob par ḥgyur/47

ity āha ca /

daśadiksarvasattvānāṃ[1] kāyavākcittaghātanam /
bhāvanīyaṃ vidhānena ripūṇāṃ duṣṭacetasām // 48
rudhirārdraṃ salilārdraṃ viṇmūtrārdraṃ va kārayet/
prāvṛtya liṅgam ākramya krodharājaṃ prayojayet /
śatāṣṭaparipūrṇena dhruvaṃ buddho'pi śīryate // 49

ity āha ca /

salilārdragataṃ vastraṃ kṛtvā krodhāgrabandhanāt /
liṅgaṃ vāmapadenākramya[2] dhruvaṃ buddho'pi naśyati//50
viṇmūtrārdragataṃ vastraṃ pūtigandhajugupsitam /
prāvṛtya mantram āvartec chuṣyate mriyate kṣaṇāt// 51
bhasmodakārdragataṃ vastraṃ prāvṛtya krodhasaṃkulam/
śatāṣṭavārān uccārya vajrasattvo'pi śīryate // 52

ity āha ca /

salilārdragataṃ vastraṃ prāvṛtya kruddhacetasā /
nagno muktaśikho bhūtvā vikaṭotkaṭasaṃbhramaḥ /
liṅgaṃ pādena cākramya khadhātum api nāśayet // 53

ity āha ca /

mātṛgṛhe śmaśāne vā śūnyaveśmani catuṣpathe /
ekaliṅgaikavṛkṣe vā abhicāraṃ samārabhet // 54
mānuṣāsthimayaṃ kīlam aṣṭāṅgulapramāṇataḥ /
śatāṣṭavārān abhimantrya[3] aridvāreṣu gopayet // 55
buddhas trikāyavarado jñānājñānavivarjitaḥ /
pakṣābhyantarapūrṇena bhraśyate mriyate'pi vā // 56
kapālaṃ paripūrṇaṃ vā prāpya[4] vijño viśeṣataḥ /
likhen mantrapadaṃ tatra jāpayā vajrabhāṣayā // 57
aridvāre'thavā grāme gopya uccāṭayed[5] dhruvam /
tālapatre'thavānyatra krodhamantraṃ samālikhet /
arigṛhe'thavā dvāre gopya naśyati śuṣyati // 58

ity āha bhagavān mahāsamayaketuvajraḥ[6] /

źes bcom ldan ḥdas rdo rje ḥchaṅ chen pos gsuṅs so/yaṅ gsuṅs pa/
phyogs bcuḥi sems can thams cad kyi/lus daṅ ṅag sems gsad par ni/
gdug sems ldan paḥi dgra rnams la/cho ga bźin du bsgom par bya/ 48
khrag daṅ chu yis gśer paḥam / bśaṅ gcis gśer bar byas paḥi gos/
bgos nas liṅga rkaṅ pas mnan / khro boḥi rgyal po sbyar bar bya/
brgya rtsa brgyad ni yoṅs bzlas na/saṅs rgyas kyaṅ ni ṅes par ḥjig/49
yaṅ gsuṅs pa/
chu yis gos ni gśer bar byas / khro bo mchog gis bciṅs pa yis /
lha chen rkaṅ gyon gyis mnan na/saṅs rgyas dag kyaṅ ṅes par ḥjig/50
bśaṅ gcis gśer bar byas paḥi gos/ ṅan pa rul ba dri mnan pa /
bgos te sṅags ni bzlas byas na/skad cig gis skams ḥchi bar ḥgyur/51
thal baḥi skyo mas gśer paḥi gos/bgos na khro bas ḥkhrugs bźin du/
brgya rtsa brgyad du bzlas nas ni/rdo rje sems dpaḥaṅ
ḥjig par ḥgyur/ 52
yaṅ gsuṅs pa/
gcer bur phud de skra bśig la/ḥjigs paḥi tshul du gtsigs śiṅ ḥgyur/
rkaṅ pas liṅga mnan na ni/nam mkhaḥi dbyiṅs kyaṅ ḥjig par ḥgyur/ 53
ma moḥi gnas sam dur khrod dam/khaṅ stoṅ daṅ ni bźi mdo daṅ /
mtshan gcig daṅ ni śiṅ gcig druṅ/mṅon par spyod pa brtsam par bya/54
mi rus las byas phur bu ni / sor brgyad pa yi tshad dag la /
brgya rtsa brgyad du bzlas byas te/dgra boḥi sgo khar sbas na ni/55
saṅs rgyas sku gsum mchog sbyiṅ pa/śes daṅ mi śes rnam spaṅs pa/
zla ba phyed ni tshun chad kyis/bskams sam yaṅ na ḥchi bar ḥgyur/56
yaṅ na thod pa gaṅ ba dag / khyad par du ni mkhas pas btsal /
der ni sṅags kyi tshig bris te/rdo rjeḥi tshig gis bzlas par bya/57
dgra yi sgoḥam groṅ dag tu / sbas na ṅes par skrod par ḥgyur /
talaḥi lo maḥam gźan laḥaṅ ruṅ/khro boḥi sṅags ni kuṅ bris la/
dgra yi groṅ ṅam sgo dag tu/sbas na ḥchiḥam bskams par ḥgyur/ 58
bcom ldan ḥdas dam tshig chen poḥi dpal rdo rjes de skad ces
bkaḥ stsal to/

atha bhagavān sarvatathāgatakāyavākcittanibandhanavajraṃ nāma samādhiṃ samāpadyemaṃ sarvatraidhātukakāyavākcitta-kīlanamantraṃ[I] nāma svakāyavākcittavajrebhyo niścārayan /
OṂ GHA GHA GHĀTAYA GHĀTAYA SARVADUṢṬĀN PHAṬ KĪLAYA KĪLAYA SARVAPĀPĀN PHAṬ HŪṂ HŪṂ HŪṂ VAJRAKĪLAYA VAJRADHARA ĀJÑĀ-PAYATI KĀYAVĀKCITTAVAJRAṂ KĪLAYA HŪṂ PHAṬ /

athāsmin bhāṣitamātre sarve buddhā[2] maharddhikāḥ /
mūrcchitā bhayam āpannāḥ khavajracittam anusmaran//59
mānuṣāsthimayaṃ kīlam athavā khadirāgrajam /
ayomayakṛtaṃ kīlaṃ trivajrakāyavināśanam // 60
vajrasattvaṃ samādhāya sphuliṅgākulasuprabham /
trivajrakāyaparyantaṃ[3] bimbaṃ dhyātvā prayojayet // 6I
vairocanamahāmudrām athavā rāgavajriṇaḥ /
yamāntakamahāmudrāṃ dhyātvā trivajrakīlanam // 62
kuṇḍalāmṛtavajreṇa duṣṭakrūranikṛntanam /
kartavyaṃ vajrayogena buddhasyāpi mahātmanaḥ // 63
hṛdayaṃ yāvat pādāntaṃ vajrakīlavibhāvanam /
ūrddhvaṃ tad eva samayam idaṃ kīlavijṛmbhitam // 64
dhyānavajraprayogeṇa dhruvaṃ buddho'pi kīlyate /
vajrasattvo mahārājā kīlayan mriyate laghu // 65

atha bhagavān mahāvairocanaḥ[4] kāyavijṛmbhitavajraṃ nāma samāpadyemaṃ kāyasamayākṣepavajrakīlanamantraṃ svakāya-vākcittavajrebhyo niścārayan /
OṂ CHINDA CHINDA HANA HANA DAHA DAHA DĪPTAVAJRACAKRA HŪṂ PHAṬ /

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ
gsuṅ daṅ thugs ṅes par ḥchiṅ ba rdo rje źes bya baḥi tiṅ ṅe
ḥdzin la sñoms par źugs nas/rdo rje khams gsum pa thams cad
kyi sku daṅ gsuṅ daṅ thugs gnon pa źes bya baḥi sṅags ḥdi/
ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
OṂ GHA GHA GHĀTAYA GHĀTAYA SARBADUṢṬĀN PHAṬ PHAṬ KĪLAYA
KĪLAYA SARBAPĀPĀṂ PHAṬ PHAṬ HŪṂ HŪṂ HŪṂ BADZRAKĪLAYA BADZRA-
DHARA ĀDZÑĀPAYATI KĀYABĀKTSITTABADZRA KĪLAYA HŪṂ HŪṂ HŪṂ
PHAṬ PHAṬ /
de nas ḥdi ni gsuṅs ma thag / saṅs rgyas rdzu ḥphrul chen po kun/
brgyal źiṅ rab tu ḥjigs gyur nas/nam mkhaḥ rdo rje thugs
dran ḥgyur / 59
mi rus las byas phur buḥam / yaṅ na seṅ ldeṅ rtse las skyes/
lcags las byas paḥi phur bu dag/rdo rje sku gsum ḥjig par byed/ 60
ḥod ḥphro ḥkhrug ciṅ mdaṅs bzaṅ baḥi/rdo rje sems dpar mñam bźag la/
rdo rje sku ni gsum gyi mthar/gzugs brñan bsams nas sbyar bar bya/61
rnam par snaṅ mdzad rgya chen nam/yaṅ na ḥdod chags rdo rje can/
gśin rje gśed kyi rgya chen dag/bsams na rdo rje gsum yaṅ gnon/ 62
rdo rje bdud rtsi ḥkhyil ba yis/gdug ciṅ khro ba tshar bcad la/
saṅs rgyas bdag ñid chen po yaṅ/rdo rjeḥi sbyor bas bya ba yin/ 63
sñiṅ kha nas ni rkaṅ paḥi mthar/rdo rje phur bu rnam par bsgom/
goṅ duḥaṅ dam tshig de ñid bya/ḥdi ni phur buḥi rnam ḥphrul yin/ 64
bsam gtan rdo rjeḥi sbyor ba yis/saṅs rgyas dag kyaṅ ṅes par ḥdebs/[1]
rdo rje sems dpaḥ rgyal po che/phur bus btab na myur du ḥchi/ 65
de nas bcom ldan ḥdas rnam par snaṅ mdzad chen po/sku rnam par
ḥphrul ba źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/skuḥi
dam tshig tsham[2] ṅam gyis gnon pa źes bya baḥi sṅags ḥdi/ñid kyi
sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
OṂ BADZRA TSHINDA TSHINDA HANA HANA DAHA DAHA DIPTABADZRATSAKRA
HŪṂ PHAṬ /

anyonyaveṣṭanākāram aṅguṣṭhapadamīlanam /
vairocanapadākrāntaṃ vajrakīlanipātanam // 66
hatamātre mahāsattve trikāyavajrasaṃbhavaḥ /
uttiṣṭhet samayāgreṇa na cen nāśapadaṃ bhāvet[1] // 67

atha bhagavān lokeśvaro vāgvijṛmbhitavajraṃ nāma samādhiṃ samāpadyemeṃ vāksamayākṣepakīlanamantraṃ svakāyavākcittavajrebhyo niścārayan /

OṂ HRĪḤ BHUR BHUVAḤ /

vikasitajñānapadmena[2] vajrāṅgulinivesanam[3] /
rāgavajrapadākrāntaṃ[4] vajrakīlanipātanam // 68
hatamātre mahāvajre trikāyāmalasaṃbhavaḥ[5] /
uttiṣṭhet[6] hatamātreṇa na cen nāśapadaṃ bhāvet[1] // 69

atha bhagavān mahāvajradharas cittavijṛmbhitavajraṃ nāma samādhiṃ samāpadyemaṃ cittasamayākṣepakīlanamantraṃ svakāyavākcittavajrebhyo niścārayan /

OṂ VAJRARĀJA HŪṂ /

pañcaśūlanibandhena[7] sphuliṅgākulabhāvanam[8] /
cittavajrapadākrāntaṃ vajrakīlanipātanam // 70
hatamātre mahāvajre trivajrāmalasaṃbhavaḥ[5] /
uttiṣṭhet[6] hatamātreṇa na cen nāśapadaṃ bhāvet[1] // 71
samyagvidhānamārgeṇa kāyavākcittayogataḥ /
khadhātuvajraparyantaṃ kīlayen nātra saṃśayaḥ // 72

ity āha bhagavān mahāvajrakīlaḥ /

atha buddhās trikāyāgrāḥ sattvadhātuhitaiṣiṇaḥ /
tuṣṭāḥ prāmodyasaṃprāptā idaṃ ghoṣam akārayan[9] // 73

phan tshun dkri baḥi tshul du bya/mthe bo gźi ni rab tu bsdam/
rnam par snaṅ mdzad tshul gnas te/rdo rje phur bus ṅes par gdab/66
btab ma thag tu sems dpaḥ che / rdo rje sku gsum las byuṅ ba /
dam tshig mchog gis ldaṅ bar ḥgyur/yaṅ na ḥchi baḥi gnas su ḥgyur/67
de nas bcom ldan ḥdas ḥjig rten dbaṅ phyug gsuṅ rnam par ḥphrul
ba rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/gsuṅ
gi dam tshig tsham ṅam gnon pa rdo rjeḥi sṅags ḥdi/ñid kyi sku
daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
OṂ HRI BHUR BHUBA /
ye śes padmo kha phye ba / rdo rje sor mo ṅes par gźag /
ḥdod chags rdo rjeḥi tshul gnas te/rdo rjeḥi phur bu ṅes
par ḥdebs / 68
btab ma thag tu rdo rje che / sku gsum dri med las byuṅ ba /
btab pa tsam gyis ldaṅ bar ḥgyur/yaṅ na ḥchi baḥi gnas su ḥgyur/69
de nas bcom ldan ḥdas rdo rje ḥdzin chen po/thugs rnam par ḥphrul
ba rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/thugs
kyi dam tshig tsham ṅam gyis gnon paḥi sṅags ḥdi/ñid kyi sku daṅ
gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
OṂ BADZRARĀDZA HŪṂ /
rtse mo lṅa par bciṅs nas ni/ḥod ḥphro maṅ po ḥkhrigs par bsgom/
rdo rje thugs kyi tshul gnas te/rdo rje phur bus ṅes par gdab/ 70
btab pa tsam gyis rdo rje che / rdo rje dri med gsum las byuṅ /
btab ma thag tu ldaṅ bar ḥgyur/yaṅ na ḥchi baḥi gnas su ḥgyur/ 71
sku gsuṅ thugs kyi sbyor ba yis/cho ga legs par byas nas ni/
mkhaḥ dbyiṅs rdo rje mthas klas par/phur bus ḥdebs par gdon mi za/72
bcom ldan ḥdas rdo rje phur bu chen pos de skad ces bkaḥ stsal to/

de nas saṅs rgyas sku gsum mchog/sems can khams la phan mdzad pa/
mñas śiṅ rab tu dgyes gyur nas/gsuṅ ni ḥdi skad bkaḥ stal to/ 73

aho vajrapadaṃ śreṣṭham aho sārasamuccayam /
aho dharmapadaṃ śāntam aho vajravidāraṇam // 74
kīlanaṃ sarvabuddhānāṃ bodhisattvān[1] mahāyaśān[2] /
kāyavākcittavajrāṇāṃ kīlanaṃ samudāhṛtam // 75
idaṃ tat sarvamantrāṇāṃ kīlanaṃ tattvasaṃbhavam /
kāyavākcittavaradaṃ mantratattvasamuccayam // iti /76

kāyavākcittādbhutamantrākarṣaṇavijṛmbhitarājo nāma
samādhipaṭalaś caturdaśaḥ /

e maḥo gsaṅ baḥi gnas kyi mchog / e maḥo sñiṅ po kun bsdus pa /
e maḥo chos kyi gnas źi ba / e maḥo rdo rje rnam par ḥjoms / 74
phur ḥdebs saṅs rgyas thams cad daṅ/byaṅ chub sems dpaḥ
grags chen te /
sku gsuṅ thugs kyi rdo rje rnams/phur bus gdab pa yaṅ dag bśad/ 75
ḥdi ni sṅags rnams thams cad kyi/phur gdab de ñid las byuṅ ba/
sku gsuṅ thugs ni mchog sbyin paḥi/sṅags kyi de ñid don
bsdus paḥo / 76

sku daṅ gsuṅ daṅ thugs rmad du byuṅ baḥi sṅags kyis ḥgugs paḥi
rnam par ḥphrul baḥi rgyal po źes bya baḥi leḥu ste bcu bźi paḥo/

CHAPTER FIFTEEN

atha vajradharo rājā sarvākāśo mahākṣaraḥ /
sarvābhiṣekasarvajño vāgvajram udīrayan // I
dvādaśābdikāṃ kanyāṃ caṇḍālasya mahātmanaḥ /
sādhayet sādhako nityaṃ vijaneṣu viśeṣataḥ // 2
viṇmūtrasamayādyena caturasraṃ vidhānataḥ /
maṇḍalaṃ kārayet tatra vajramaṇḍalabhāvanaiḥ // 3
sarvalakṣaṇasaṃśuddhāṃ cāruvaktrāṃ suśobhanām /
sarvālaṃkārasaṃpūrṇām aṅke sthāpya vibhāvayet // 4
pañcamaṇḍalacakreṇa buddhabimbavibhāvanam /
bhāvayet pūjāpadaṃ ramyaṃ rahasyaṃ mantracakriṇām// 5
vairocanamahābimbaṃ kāyavākcittavajriṇam /
dhyānamantraprayogeṇa bhaved buddhasamaprabhaḥ // 6
nīlotpaladalākārāṃ rajakasya mahātmanaḥ /
kanyāṃ tu sādhayen nityaṃ vajrasattvaprayogataḥ // 7
tad eva vidhisaṃyogaṃ kṛtvā karma samārabhet /
eṣo hi sarvamantrāṇāṃ samayo duratikramaḥ // 8
sa bhavet tatkṣaṇād eva vajrasattvasamaprabhaḥ /
sarvadharmasamo rājā kāmamokṣaprasādhakaḥ // 9
cāruvaktrāṃ viśālākṣīṃ naṭakanyāṃ suśobhanām /
sādhayet sādhako nityaṃ vajradharmavibhāvanaiḥ // IO
sa bhaved vajradharmātmā daśabhūmipratiṣṭhitaḥ /
vāksamayadharo rājā sarvāgraḥ parameśvaraḥ // II
brahmakṣatriyavaiśyānāṃ kanyāṃ śūdrakulodbhavām /
sādhayed vajradharmātmā idaṃ guhyasamāvaham // I2
astam ite tu vajrārke sādhanaṃ tu samārabhet /
aruṇodgamavelāyāṃ sidhyate sādhanottamaiḥ // I3

CHAPTER FIFTEEN

de nas rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ mi ḥgyur che/
thams cad dbaṅ bskur kun mkhyen pas/rdo rjeḥi gsuṅ ni bkaḥ stsal pa/I
sme śa can gyi bdag ñid che / bu mo lo graṅs bcu gñis pa /
dben paḥi gnas su khyad par du/sgrub pa pos ni rtag tu bsgrub/ 2
bśaṅ gci dam tshig la sogs pa / de ru cho ga bźin du ni /
dkyil ḥkhor gru bźi lham par bya/rdo rjeḥi dkyil ḥkhor sgom pa yis/3
mtshan ñid thams cad yoṅs su dag/rab tu bzaṅ la bźin yaṅ mdzes/
rgyan rnams thams cad yoṅs rdzogs pa/paṅ par bźag nas
rnam par bsgom/ 4
dkyil ḥkhor lṅa yi ḥkhor lo yis/saṅs rgyas rnams su rnam par bsgom/
sṅags kyi ḥkhor lo can gyi gsaṅ/ mchod paḥi gnas ni ñams
dgaḥ bsgom / 5
sku gsuṅ thugs ni rdo rje can/rnam par snaṅ mdzad sku chen po/
bsam gtan sṅags kyi sbyor ba yis/saṅs rgyas kyi ni ḥod ḥdrar ḥgyur/6
rdo rje sems dpaḥi sbyor ba yis/btso blag mkhan ni bdag ñid che/
bu mo udpal mthiṅ khaḥi mdog/ḥdra ba bdag ni rtag tu bsgrub / 7
sbyor baḥi cho ga de ñid ni/byas nas las rnams brtsam par bya/
ḥdi ni sṅags rnams thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/8
de ni de ma thag tu yaṅ / rdo rje sems dpaḥi ḥod ḥdrar ḥgyur /
rgyal po chos rnams kun daṅ mtshuṅs/ḥdod daṅ thar pa rab bsgrub pa/9
rdo rje chos ni rnam bsgoms pas/ gar mkhan bu mo rab mdzes śiṅ/
bźin bzaṅ mig ni dkyus riṅ ba/sgrub pa pos ni rab tu bsgrub / I0
de ni rdo rje chos kyi bdag / sa bcu la ni gnas par ḥgyur /
rgyal po gsuṅ gi dam tshig ḥdzin/mṅaḥ bdag dam pa kun gyi mchog/ II
bram ze rgyal rigs rjeḥu yi rigs/dmaṅs rigs las byuṅ bu mo ni/
rdo rje chos bdag bsgrub par bya/ḥdi ni gsaṅ ba thob byed paḥo/ I2
rdo rje ñi ma nub nas ni / sgrub pa kun tu brtsam par bya /
skya reṅs ḥchar baḥi dus su ni/sgom paḥi mchog gis ḥgrub par ḥgyur /I3

sarvālaṃkārasaṃpūrṇāṃ gandhapuṣpavibhūṣitām /
dhyātvā tu vajrasattvāgrīṃ laghu siddhim avāpnuyāt//I4
sa bhavet trikāyavarado buddhalakṣaṇalakṣitaḥ /
yojanaśatavistāram avabhāsaṃ karoty asau // I5
dvayendriyaprayogeṇa sarvayogān samārabhet /
eṣo hi sarvasiddhīnāṃ samayo duratikramaḥ // I6
viṇmūtrasamayaṃ bhakṣet yadīcchet siddhiṃ vajriṇaḥ/
eṣo hi sarvasiddhīnāṃ samayo duratikramaḥ // I7
viṇmūtrasamayādyena dvayendriyaprayogataḥ /
sidhyate'nuttaraṃ tattvaṃ buddhabodhipadaṃ śivam // I8
ity āha bhagavān kāmamokṣasamayavajraḥ /

atha bhagavān mahāsamayavajrakrodhaṃ nāma samādhiṃ samāpadyemaṃ sarvatathāgatavajrasaṃtrāsanakrodhaṃ svakāya-
← vākcittavajrebhyo niścārayan /
OṂ HRĪḤ ṢṬRĪḤ VIKṚTĀNANA SARVASATRŪN NĀSAYA STAMBHAYA HŪṂ HŪṂ PHAṬ PHAṬ SVĀHĀ /

viṣarudhirasaṃyuktaṃ lavanaṃ rājikān tathā /
kaṇṭakāgnau juhet kruddhaḥ kanyānāmapadaiḥ saha // I9
madhyāhne'rdharātre vā idaṃ śasyati sarvathā /
trikoṇe tu juhet prājño'ṣṭasahasraṃ vidhānataḥ // 20
dinatrayam idaṃ kāryaṃ kanyānāṃ phalahetunā /
stambhanaṃ bhavate tena trikalpāsaṃkhyam api sadā// 2I
buddho dharmadharo vāpi vajrasattvo'pi vā yadi /
atikramed yadi mohātmā tad antaṃ tasya jīvitam // 22
caturdaśyāṃ tathāṣṭabhyāṃ gṛhyāṅgāraṃ śmaśānataḥ /
abhimantrya vidhānena dāyakaḥ sa bhavet sadā // 23

rgyan rnams thams cad yoṅs su rdzogs/spos daṅ me tog
rnams kyis brgyan/
rdo rje sems dpaḥ mchog bsgoms na/grub pa myur du ḥthob par ḥgyur/I4
ḥdi ni sku gsum mchog sbyin pa/saṅs rgyas mtshan gyis
mtshan par ḥgyur/
dpag tshad brgya yi khyon tsam du/de yi ḥod kyaṅ snaṅ bar byed/ I5
dbaṅ po gñis ni sbyor ba yis/sbyor ba thams cad brtsam par bya/
ḥdi ni dṅos grub thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/ I6
rdo rje can gyi grub ḥdod na/bśaṅ gciḥi dam tshig bzaḥ bar bya/
ḥdi ni dṅos grub thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/ I7
bśaṅ gciḥi dam tshig la sogs pas/dbaṅ po gñis kyi sbyor ba yis/
saṅs rgyas byaṅ chub gnas źi ba/de ñid bla na med pa ḥgrub / I8
bcom ldan ḥdas ḥdod pa daṅ thar paḥi dam tshig rdo rjes de skad
ces bkaḥ stsal to/
de nas bcom ldan ḥdas dam tshig chen poḥi rdo rje khro bo źes
bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/de bźin gśegs pa
thams cad kyi rdo rje kun tu skrag par byed paḥi rdo rje khro bo
ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
OṂ HRĪḤ ṢṬRĪ VIKRITA ĀNANA SARBAŚATRŪN NĀŚAYA STAMBHAYA
HŪṂ HŪṂ PHAṬ PHAṬ SVĀHĀ /
dug ni khrag daṅ kun tu sbyar / lan tshwa ske tshe yuṅs mar te /
khro źiṅ tsher maḥi me la bsreg/bu moḥi miṅ daṅ tshig tu bcas/ I9
ñi ma guṅ ṅam nam phyed na / ḥdi ni yoṅ ye rab tu śis /
śes rab can gyis gru gsum du/stoṅ rtsa brgyad ni tshul bźin bsreg/20
bu mo dag gi don gyi phyir / ḥdi ni ñi ma gsum du bya /
bskal pa graṅs med gsum du yaṅ/de yis rtag tu gnon par ḥgyur/ 2I
saṅs rgyas sam ni chos ḥdzin paḥam/yaṅ na rdo rje sems dpaḥaṅ ruṅ/
gal te rmoṅs pas ḥdas na ni / de yi tshe ni der zad ḥgyur / 22
bcu bźiḥam yaṅ na tshes brgyad la/dur khrod sol ba blaṅs nas ni/
cho ga bźin du sṅags btab na / de ni rtag tu ster bar ḥgyur / 23

rekhāṃ [1]dadyāt tu dhyānena mantrajño yasya kasya cit /
śatroḥ pratikṛtiṃ kṛtvā mriyate nātra saṃśayaḥ // 24
mudgaraṃ dhyānayogena pātayan pa[2]tati dhruvam /
HŪṂkārajvālasaṃyuktaṃ dīptavajraṃ prabhāvayet /
nāśakaḥ sarvaduṣṭānāṃ vajrapāṇikulaḥ smṛtaḥ // 25
khaṭikāṅgārādibhir lekhya puruṣaṃ vāthavā striyam/
kuṭhāraṃ pāṇau bhāvitvā grīvāṃ chinnāṃ vibhāvayet //26
buddhā[3]s trikā[4]yaratnāgrā[5]ḥ sarvasattvahitaiṣiṇaḥ /
anena hanyate vāpi mriyate nātra saṃśayaḥ // 27
karmavajramahādīptaṃ sphuliṅgagahanākulam /
madhye vajraṃ vibhāvitvā vāristambhanam uttamam // 28
maṇḍale likhyamāne tu vātādyaṃ yadi jāyate /
daṃṣṭrāmudrāṃ tato baddhvā duṣṭaśatrum anusmaret // 29
buddhaiś ca bodhisattvaiś ca nirmitaṃ vāpi yad bhavet/
śīryate dṛṣṭamātreṇa na cen nāśaṃ samāpnuyāt // 30
buddhāś ca bodhisattvāś ca ye cānye duṣṭajantavaḥ /
trāsitās tena mantreṇa mriyante nātra saṃśayaḥ // 31
tatredaṃ sarvatathāgatamantrarahasyahṛdayam /

/ PHAṬ /

jñānasattvaprayogeṇa madhye bimbaṃ prabhāvayet /
catuḥsthāneṣu mantrajño yoṣitāṃ sthāpayet sadā // 32
sarvālaṃkārasaṃpūrṇāṃ sarvalakṣaṇalakṣitām /
padmaṃ prasāritaṃ kṛtvā idaṃ mantraṃ vibhāvayet // 33

/ HŪṂ /

pañcaraśmiprabhaṃ dīptaṃ bhāvayed yo[6]gavajriṇam /
[7]svakāyavākcittavajreṣu pātayan bodhim āpnuyāt // 34
sa bhavet tatkṣaṇād eva [8]vairocanasamaprabhaḥ /
vajrasattvo mahārā[9]ja buddhas trikāyavajradhṛk // 35
[10]sarvasattvotpādana[11]vajro nāma samādhiḥ /

sṅags śes pa yis gaṅ ruṅ baḥi/dgra yi gzugs brñan byas nas su/
bsam gtan dag gis bris na ni/ḥchi bar ḥgyur bar gdon mi za/ 24
tho ba bsam gtan sbyor ba yis/phab na ṅes par ltuṅ bar ḥgyur/
HŪṂ ni rab tu ḥbar daṅ bcas/rdo rje ḥbar ba rab tu bsgom /
phyag na rdo rjeḥi rigs dran te/gdug pa thams cad ḥjig par byed/25
rdo rgyus sol ba la sogs pas/skyes paḥam bud med gzugs bris la/
lag par sta re bsams nas su/mid pa bcaṅs par rnam par bsgom / 26
saṅs rgyas sku gsum rin chen mchog/sems can kun la phan ḥdod pa/
ḥdi yis snad par ḥgyur baḥam / śi bar ḥgyur bar gdon mi za / 27
las kyi rdo rje rab ḥbar ba / me stag maṅ po ḥkhrigs pa can /
dbus su rdo rje bsams na ni/chu rnams mnan paḥi mchog yin no/ 28
dkyil ḥkhor dag ni ḥdri ba na/rluṅ la sogs pa byuṅ na ni /
mche baḥi phyag rgya bciṅs nas su/gdug paḥi dgra ni dran par bya/29
saṅs rgyas byaṅ chub sems dpaḥ yis/gaṅ źig sprul par gyur pa yaṅ/
mthoṅ ba tsam gyis ḥgag ḥgyur te/gźan du byas na ḥjig par ḥgyur/30
saṅs rgyas byaṅ chub sems dpaḥ daṅ/skye bo gdug pa gźan dag kyaṅ/
sṅags ḥdis skrag par byas na ni/ḥchi bar ḥgyur bar gdon mi za/ 31
de la ḥdi ni sṅags thams cad kyi gsaṅ baḥi sñiṅ poḥo/

/ PHAṬ /

ye śes sems dpaḥi sbyor ba yis/dbus su gzugs ni bsgom par bya/
sṅags śes pa yis gnas bźi ru / bud med rtag tu gźag par bya / 32
rgyan rnams thams cad yoṅs su rdzogs/mtshan rnams thams cad
kyis mtshan ciṅ/
padmo rab tu rgyas byas nas/sṅags ḥdi rnam par bsgom par bya/ 33

/ HŪṂ /

ḥod zer lṅa ni rab ḥbar baḥi /rdo rje can gyi sbyor ba bsgom /
raṅ lus ṅag sems rdo rje la/phab na byaṅ chub thob par ḥgyur / 34
de ni de ma thag tu yaṅ / rnam par snaṅ mdzad ḥod ḥdra źiṅ /
rdo rje sems dpaḥ rgyal po che/saṅs rgyas sku gsum rdo rje ḥdzin/35
sems dpaḥ thams cad skyed pa rdo rje źes bya baḥi tiṅ ṅe ḥdzin to/

yoṣitāṃ prāpya vidhinā cāruvaktrāṃ hitaiṣiṇīm /
pracchanne prārabhet pūjāṃ guhyāṃ[1] gṛhya vibhakṣayet// 36
sa bhavet tatkṣaṇād eva mañjuśrītulyatejasā[2] /
antardhānādhipāḥ[3] śrīmān jāmbunadasamaprabhaḥ // 37
bhakṣyaṃ vā athavā viṣṭaṃ māṃsaṃ vāpi praveśayet /
abhimantrya vidhānena bhakṣya buddhair na dṛśyate// 38
ity āha ca mahāvajradharaḥ[4] /

viṣṭaṃ gṛhya[5] vidhānena śarāvasaṃpuṭe nyaset /
śatāṣṭavārān saṃcodya buddhasūryair na dṛśyate // 39
śvānamāṃsaṃ hayamāṃsaṃ mahāmāṃsaṃ vidhānataḥ /
gṛhya saṃpuṭayogena bhakṣayaṃs tair na dṛśyate // 40
viṣṭena saha saṃyuktāṃ gulikāṃ trilohaveṣṭitām /
dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 41
mahāmāṃsena saṃyuktāṃ gulikāṃ trilohaveṣṭitām /
dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 42
śvānamāṃsena saṃyuktāṃ gulikāṃ trilohaveṣṭitām /
dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 43
gomāṃsena saṃyuktāṃ gulikāṃ trilohaveṣṭitāṃ /
dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 44
prāṇakair viṣṭasaṃbhūtair gulikāṃ kārayed vratī/
dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 45
karpūracandanair yuktāṃ gulikāṃ trilohaveṣṭitām/
dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 46
rocanāgarusaṃyuktāṃ gulikāṃ trilohaveṣṭitām /
dvayendriyaprayogeṇa bhaved vajramahābalaḥ // 47
karpūrakuṃkumair yuktāṃ gulikāṃ trilohaveṣṭitām/
dvayendriyaprayogeṇa sarvabuddhair na dṛśyate // 48
ity āha ca /
adhiṣṭhāya mahāmudrāṃ yasya kasya[6] cid vajriṇaḥ /
sa bhavet tādṛśaḥ śrīmān mahābalaparākramaḥ // 49

bźin bzaṅ phan par ḥdod pa yi/ bud med rñed na cho ga bźin /
dben par mchod pa brtsam par bya/gsaṅ ba blaṅs nas bzaḥ bar bya/ 36
de ni de ma thag tu yaṅ / ḥjam dpal daṅ ni gzi brjid mñam /
mi snaṅ bdag po dpal daṅ ldan/dzāmbu gser gyi mdaṅs ḥdrar ḥgyur/ 37
bśaṅ baḥam yaṅ na bzaḥ baḥam / śa dag kyaṅ ni gźug par bya /
cho ga bźin du bsṅags nas ni/zos na saṅs rgyas kyis mi mthoṅ/ 38
źes bcom ldan ḥdas rdo rje ḥchaṅ chen pos de skad ces bkaḥ stsal to/

bśaṅ ba cho ga bźin blaṅs nas/kham phor sbyar mar gźag par bya/
brgya rtsa brgyad du bskul na ni/saṅs rgyas ñi mas mi mthoṅ ṅo/ 39
khyi yi śa daṅ rta śa daṅ / śa chen dag ni cho ga bźin /
blaṅs nas sbyor baḥi thabs kyis ni/zos na de yis mi mthoṅ ṅo/ 40
bśaṅ daṅ lhan cig sbyar ba yi/ril bu lcags gsum gyis dkris pa/
dbaṅ po gñis kyi sbyor ba yis/saṅs rgyas kun gyis mi mthoṅ ṅo/ 41
khyi yi śa daṅ sbyar ba yi / ril bu lcags gsum gyis dkris pa /
dbaṅ po gñis kyi sbyor ba yis/saṅs rgyas kun gyis mi mthoṅ ṅo/ 42
śa chen daṅ ni sbyar ba yi / ril bu lcags gsum gyis dkris pa /
dbaṅ po gñis kyi sbyor ba yis/saṅs rgyas kun gyis mi mthoṅ ṅo/ 43
ba laṅ śa daṅ sbyar ba yi / ril bu lcags gsum gyis dkris pa /
dbaṅ po gñis kyi sbyor ba yis/saṅs rgyas kun gyis mi mthoṅ ṅo/ 44
bśaṅ ba las byuṅ srog chags las/brtul źugs can gyis ril bu bya/
dbaṅ po gñis kyi sbyor ba yis/saṅs rgyas kun gyis mi mthoṅ ṅo/ 45
ga pur tsan daṅ sbyar ba yi / ril bu lcags gsum gyis dkris pa/
dbaṅ po gñis kyi sbyor ba yis/saṅs rgyas kun gyis mi mthoṅ ṅo/ 46
gi waṃ agaru sbyar baḥi / ril bu lcags gsum gyis dkris pa /
dbaṅ po gñis kyi sbyor ba yis/rdo rje stobs po cher ḥgyur ro/ 47
ga pur guṅkum sbyar ba yi / ril bu lcags gsum gyis dkris pa /
dbaṅ po gñis kyi sbyor ba yis/saṅs rgyas kun gyis mi mthoṅ ṅo/ 48
rdo rje ḥdzin pa gaṅ yaṅ ruṅ/phyag rgya chen por byin brlabs nas/
de ni de ḥdraḥi dpal ldan baḥi/stobs chen pha rol gnon par ḥgyur/49

yojanakoṭisaṃpūrṇam ūrdhvaṃ vajragatir bhavet /
trisāhasragatiḥ śrīmān bhaved buddhasamaprabhaḥ // 50
kāmadhātusthitāṃ kanyāṃ surabhogāṃ kulavratām[1] /
rūpadhātusthitāṃ vāpi kāmayeta mahābalaḥ // 51
ity āha bhagavān samayāntardhānamahāvajraḥ /

atha buddhāḥ prahṛṣṭātmā[2] bhrāntacittā manīṣiṇaḥ /
vismayotphullanayanā idaṃ ghoṣam udīrayan // 52
aho suvismayam idam aho guhyapādākṣaram[3] /
aho svabhāvasaṃśuddham aho dharmaṃ sunirmalam//iti/ 53
atha vajradharaḥ śāstā sraṣṭā kartā mahākṣaraḥ /
buddho[4] vajro mahādharmo vajraghoṣam ākārayat[5] // 54
sattvavajraprayogeṇa[6] toṣaṇaṃ vajradhāriṇām[7] /
buddhabodhiprabhedena toṣaṇaṃ buddhavajriṇām[8] // 55
vajralocanābimbādyair uṣṇīṣārādhanaṃ smṛtam /
krodhānām api tac chreṣṭhaṃ buddhavajraprabhāvanam//56
vidyārājāgradharmāṇāṃ ratnaketuvibhāvanam /
vidyārājñīprayogeṣu amitāyurvibhāvanam // 57
sarvakarmikamantrāṇām amoghajñānabhāvanam /
sarveṣām eva mantrāṇāṃ vajrasattvavibhāvanam // 58
ity āha ca /
yakṣiṇīmantratantrāṇāṃ yamāntakasyaiva kalpanam /
sarveṣāṃ yogamantrānāṃ[9] śastaṃ mūrdhni pracodanam // 59
ity āha bhagavān mahāsamayaḥ[10] /

anena dhyānavajreṇa mantrārādhanamaṇḍalam /
sādhakānāṃ hitaṃ proktaṃ mahāsamayasādhanam // 60
atha vajradharaḥ śāstā sarvadharmeśvaraḥ prabhuḥ /
kāyavākcittasaṃśuddho jñānavajram udīrayan // 61

dpag tshad bye ba rdzogs pa yi/steṅ du rdo rje ḥgro bar ḥgyur/
stoṅ gsum bgrod paḥi dpal ldan pa/saṅs rgyas ḥod daṅ
ḥdra bar ḥgyur/ 50
ḥdod khams gnas paḥi bu mo daṅ/lha yi loṅs spyod rigs brtul źugs/
yaṅ na gzugs khams gnas pa la/stobs chen gyis ni ḥdod pa spyad/ 51
bcom ldan ḥdas dam tshig mi snaṅ baḥi rdo rje chen pos de skad
ces bkaḥ stsal to/
de nas saṅs rgyas rab dgyes bdag/sems ḥkhrul yid la dbaṅ ba rnams/
ṅo mtshar gyur ciṅ spyan gdaṅs nas/gsuṅ ni ḥdi skad bkaḥ stsal to/52
e maḥo ḥdi rab ṅo mtshar che / e maḥo gsaṅ gnas mi ḥgyur ba /
e maḥo ṅo bo ñid kyis dag / e maḥo śin tu dri med chos / 53
de nas ston pa rdo rje ḥdzin / skyed pa byed pa mi ḥgyur che /
saṅs rgyas rdo rje chos chen pos/rdo rjeḥi gsuṅ du bkaḥ stsal pa/54
sems dpaḥ rdo rjeḥi sbyor ba yis/rdo rje ḥdzin rnams mñes par ḥgyur/
saṅs rgyas byaṅ chub rab dbye ba/saṅs rgyas rdo rje can
mñes ḥgyur / 55
rdo rje spyan gyi gzugs la sogs/gtsug tor ḥjog par byed par bśad/
khro boḥi naṅ na de mchog ste/saṅs rgyas rdo rje rab sgom paḥo/56
rig paḥi rgyal po chos mchog rnams/dkon mchog dpal ni
rnam par bsgom /
rig paḥi rgyal mo sbyor ba la/tshe dpag med pa rab tu bsgom / 57
thams cad las byed sṅags rnams la/gdon mi za baḥi ye śes bsgom/
sṅags rnams thams cad ñid la ni/rdo rje sems dpaḥ rnam par bsgom/58
źes gsuṅs so/
gnod sbyin mo yi sṅags rgyud la/gśin rje gśed ni brtag par bya/
sṅags rnams thams cad ñid la ni/spyi bo ṅas ni bskul ba śis/ 59
bcom ldan ḥdas dam tshig chen pos de skad ces bkaḥ stsal to/

bsam gtan ḥkhor lo de yis ni/sṅags mñes pa yi dkyil ḥkhor dag/
dam tshig chen po sgrub byed pa/sgrub pa po la phan par gsuṅ/ 60
de nas ston pa rdo rje ḥdzin/gtso bo chos rnams kun dbaṅ phyug/
sku daṅ gsuṅ thugs yoṅs dag pas/ye śes rdo rje bkaḥ stsal to / 61

parvatāgreṣu ramyeṣu vijaneṣu vaneṣu ca /
dhyānavajraṃ prakurvīta jāpamantraprayogataḥ // 62
vajrasattvādayaḥ sarve mantradhyānapracoditāḥ /
kurvanti citrakarmāṇi vāk[1]karmavaco yathā // 63
vajradharmamahābimbaṃ padmarāgasamaprabham /
kāyavākcitta[2]vajreṣu tri[3]sthāne kulakalpanam // 64
āveśanavidhiṃ sarvaṃ kārayan sidhyate dhruvam /
stobhastambhamahādi[4]vyam āryabhaumacaturthakam /
kartavyaṃ siddhivajreṇa evam sidhyati śāśvatam // 65
dvādaśā[5]bdikāṃ kanyāṃ puruṣaṃ vā dvādaśābdikam /
sarvālakṣāṇasaṃpūrṇaṃ gṛhyāveśaṃ prakalpayet // 66
vidhānāni tu sarvāṇi kṛtvā karmaprasādhanam /
anyathā hāsyam āpnoti traidhātukeṣu jantuṣu // 67

tatremāni hṛdayamantrākṣarapadāni /

/ HŪṂ HAḤ ĀḤ JHAIḤ /

khadhātum api niśceṣṭaṃ sarvakalpavivarjitam /
āveśayati vidhinā vajrasattvam api svayam // 68
HŪṂkāre[6] vajrasattvātmā HAḤkāre[6] kāyavajriṇaḥ /
ĀḤkāre[6] dharmadharo rājā idaṃ guhyapadaṃ dṛḍham // 69
JHAIḤkāraṃ[7] stobhanaṃ proktaṃ bhrāmanaṃ kampanaṃ smṛtam/
eṣo hi sarvastobhānāṃ rahasyo'yaṃ pragīyate // 70
ity āha ca /
hastamātraṃ dvihastaṃ vā yāvad dhastāṣṭapañcakam /
uttiṣṭhanti bhayatrastā vajrarājapracoditāḥ /
tathaiva sarvaṃ yathā pūrvam idam guhyasamāvahaṃ//iti/71
atha vajradharo rājā sarvatathāgatādhipaḥ /
trikāyapadasaṃ[8]śuddha idaṃ ghoṣam udīrayan // 72
anekāgragatenāpi idaṃ kāryaṃ dṛḍhavrataiḥ /
kartavyaṃ [9]nānya-yogena sarvaduṣṭavidāraṇam // 73
śatroḥ pratikṛtiṃ kṛtvā citāṅgāratuṣādibhiḥ /
nagno muktaśikho bhūtvā trailokyam api nāśayet // 74

ri rtse ñams ni dgaḥ ba daṅ / nag tshal rab tu dben par ni /
bsam gtan rdo rje rab bya ba/bzlas daṅ sṅags kyi sbyor bas so/ 62
rdo rje sems dpaḥ la sogs kun/sṅags kyi bsam gtan gyis bskul bas/
gsuṅ gi las kyi bkaḥ bzin du/las rnams sna tshogs byed par ḥgyur/63
rdo rje chos kyi gzugs chen po /padmarāgaḥi ḥod ḥdra ba /
sku gsuṅ thugs kyi rdo rje la / gnas gsum du ni rigs brtag go / 64
dbab paḥi cho ga thams cad ni / byas na gdon mi za bar ḥgrub /
bskul daṅ reṅs daṅ lha chen po/ ḥphags las bźi po dag kyaṅ ni/
rdo rje grub pa dag gis bya / de ltar byas na rtag par ḥgrub / 65
bu mo lo graṅs bcu gñis maḥam / khyeḥu lo graṅs bcu gñis pa /
mtshan ñid thams cad yoṅs rdzogs pa/bźuṅ nas dbab parab tu brtag/66
cho ga thams cad byas nas ni / las rnams rab tu bsgrub par bya /
rnam pa gźan du byas na ni/khams gsum skye bos dpyas par ḥgyur/ 67

de la sñiṅ poḥi sṅags kyi yi geḥi tshig ḥdi rnams so/

/ HŪṂ HAḤ ĀḤ DZHAIḤ /

nam mkhaḥi khams ni sems med ciṅ/rtog pa thams cad rnam spaṅs daṅ/
rdo rje sems dpaḥ bdag ñid kyaṅ / cho ga bźin du byas na ḥbab / 68
HŪṂ ni rdo rje sems dpaḥi bdag / HA ni sku yi rdo rje can /
ĀḤ ni chos ḥdzin rgyal po ste / ḥdi ni gsaṅ tshig bstan paḥo / 69
DZHAIḤ ni bskul bar byed par bśad / ḥgul ba daṅ ni gyo ba yin /
ḥdi ni bskul ba thams cad kyi / gsaṅ ba yin par ḥdi rab bśad / 70
khru gaṅ tsam mam khru doḥam / khru brgyad tsam mam lṅa tsam du/
rdo rje sems dpaḥ rab bskul na/ḥjigs śiṅ bskrag nas ḥphar bar ḥgyur/
sṅa ma bźin du thams cad ḥgyur / ḥdi ni gsaṅ ba thob paḥo / 71
de nas rgyal po rdo rje ḥdzin / de bźin gśegs pa kun gyi bdag /
sku gsum gnas ni yoṅs dag pas/ gsuṅ ni ḥdi skad bkaḥ stsal to / 72
rtse gcig ma gyur pa yis kyaṅ/brtul źugs brtan pas ḥdi dag bya/
sbyor ba gźan min pas bya ba/gdug pa thams cad rnam gźig paḥo/ 73
dur khrod sol daṅ thub sogs las/dgra yi gzugs brñan byas nas ni/
skra bśig gcer bur byuṅ nas ni/khams gsum dag kyaṅ ḥjig par byed/74

śatroḥ pratikṛtiṃ kṛtvā śmaśānacitibhasmanā /
sahasrāṣṭaśatenāpi mriyate nātra saṃśayaḥ // 75
gomāṃsahayamāṃsena śvānamāṃsena citriṇā /
trikoṇamaṇḍale kāryaṃ dhruvaṃ vajro[1]'pi naśyati // 76
mahāmāṃsena sarveṣāṃ nāśanaṃ vajrajaṃ smṛtam /
eṣo hi sarvaśatrū[2]ṇāṃ nāśako dāruṇaḥ smṛtaḥ // 77
śatroḥ pratikṛtaṃ kṛtvā viṇmūtreṇāgradharmiṇām /
kaṇṭakāgnau juhet kruddho dhruvaṃ buddho'pi naśyati// 78
ity āha ca /
śatroḥ pratikṛtiṃ kṛtvā nadīsrotobhayor[3] api /
tilamātram api sarvāṅgaṃ kaṇṭakair viṣasaṃbhavaiḥ/
pūrayec codanapadair dhruvaṃ buddho'pi naśyati // 79
ity āha ca /
rājikaṃ lavaṇaṃ tailaṃ viṣaṃ dhattūrakaṃ tathā /
māraṇaṃ sarvabuddhānām idaṃ śreṣṭhatamaṃ smṛtam // 80
aṅgārārdragataṃ vastraṃ prāvṛtya krodhacetasāḥ[4] /
liṅgaṃ pādenākramya rākṣasair gṛhyate dhruvam // 81
prakṛtim asthicūrṇena viṣeṇa rudhireṇa ca /
kṛtvā tu gṛhyate śīghraṃ vajrasattvo'pi dāruṇaḥ // 82
liṅgaṃ rājikasaṃyuktaṃ viṇmūtreṇāpi pūritam /
pādākrāntagataṃ kṛtvā mahādāhena[5] gṛhyate // 83
ity āha ca / tatredaṃ sarvatathāgatavajramahākrodha-
samayahṛdayam /
NAMAḤ SAMANTAKĀYAVĀKCITTAVAJRĀṆĀM / OṂ HULU HULU TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA GARJA GARJA VISPHOṬAYA VISPHOṬAYA SARVAVIGHNAVINĀYAKĀN MAHĀGAṆAPATI-
← JĪVITĀNTAKARĀYA HŪṂ PHAṬ /
homaṃ vā athavā dhyānaṃ kāyavākcittabhindanam[6] /
kartavyaṃ nānyacittena idaṃ māraṇam uttamam // 84
vajrasattvaṃ mahākrūraṃ vikaṭotkaṭabhīṣaṇam /
kuṭhāramudgarahastaṃ dhyātvā dhyānaṃ prakalpayet // 85

dur khrod ro bsregs thal ba yis/dgra yi gzugs brñan byas nas ni/
stoṅ rtsa brgyad du bzlas pas kyaṅ/ḥchi bar ḥgyur bar gdon mi za/75
dkyil ḥkhor gru gsum byas pa la / ba laṅ śaḥam rta yi śa /
khyi yi śaḥam sna tshogs kyis / rdo rjeḥaṅ gdon mi za bar ḥjig/ 76
śa chen gyis ni thams cad kyi / rdo rje las byuṅ ḥjig par bśad/
ḥdi ni dgra rnams thams cad kyi / ḥjig pa śin tu mi bzad yin / 77
dgra yi gzugs brñan byas na ni/bśaṅ gci dag gi chos mchog can/
tsher maḥi me la khros nas bsregs/saṅs rgyas dag kyaṅ ṅes par ḥjig/78
chu boḥi ḥgram gñis sa yis kyaṅ/dgra yi gzugs brñan byas nas ni/
til ḥbru tsam gyis yan lag kun/dug las byuṅ baḥi tsher ma yis/
bskul baḥi tshig daṅ bcas pas dgaṅ/saṅs rgyas dag kyaṅ
ṅes par ḥjig/ 79
ske tshe lan tshwa ḥbru mar daṅ/dug daṅ dadura dag ni/
saṅs rgyas thams cad bśad pa la/ḥdi dag mchog tu gyur par bśad/ 80
sol khus gśer baḥi gos dag ni / gyon te sems ni khros nas su /
rkaṅ pas liṅga mnan nas ni / sriṅ pos ḥkhyer bar gdon mi za / 81
rus phye khrag daṅ dug rnams kyis/gzugs brñan rab tu byas na ni/
rdo rje sems dpaḥ drag po yaṅ/myur ba dag tu ḥkhyer bar ḥgyur/ 82
ske tshe bśaṅ gci sbyar ba yis/ liṅga yoṅs su gaṅ bar ni /
blugs la rkaṅ pas rab mnan na/tsha ba chen pos btab par ḥgyur/ 83

de la ḥdi ni de bźin gśegs pa thams cad kyi dam tshig chen poḥi
rdo rje khro boḥi sñiṅ poḥo/
NAMAḤ SAMANTAKĀYABĀKTSITTABADZRĀṆĀM / OṂ HULU HULU TIṢṬHA TIṢṬHA
BANDHA BANDHA HANA HANA DAHA DAHA PATSA PATSA GARDZA GARDZA
BISPHOṬAYA BISPHOṬAYA SARBABIGHNAN BINĀYAKĀN MAHĀGAṆAPATIDZĪBI-
TĀNTAKARĀYA HŪṂ PHAṬ /
sbyin sreg yaṅ na bsam gtan dag / lus daṅ ṅag sems ḥjig pa ste /
ma yeṅs pa yi sems kyis bya / ḥdi ni gsod paḥi mchog yin no / 84
rdo rje sems dpaḥ khro bo che/rnam par bgrad pa ḥjigs ḥjigs lta/
sta re tho ba phyag na bsnams/bsams nas bsam gtan rab tu bya/ 85

tatredaṃ mahākrūrakrodhasamayam /

khadhātuṃ paripūrṇaṃ tu sarvabuddhaiḥ prabhāvayet /
ghātitaṃ tena duṣṭena dhyātvā mriyate tatkṣaṇāt // 86
buddhaiś ca bodhisattvaiś ca paripūrṇaṃ vibhāvayet /
ghātitaṃ [1] duṣṭasattvena mriyate vajradharaḥ svayam //87
cintayet purato mantrī ripuṃ buddhāpakāriṇam /
bhītaṃ bhayākulaṃ cinten mriyate nātra saṃśayaḥ // 88
rākṣasair vividhaiḥ krūraiḥ pracaṇḍaiḥ krodhadāruṇaiḥ/
trāsitaṃ bhāvayet tena mriyate vajradharaḥ svayam //89
ulūkaiḥ kākagṛdhraiś ca śṛgālair dīrghatuṇḍakaiḥ /
bhakṣitaṃ bhāvayet [2] tais tu dhruvaṃ buddho'pi naśyati//90
kṛṣṇasarpaṃ mahākrūraṃ bhayasyāpi bhayapradam /
dhyātvā viṣāgrasamayaṃ lalāṭedaṃ viśiṣyate /
bhakṣitaṃ tena sarpeṇa dhruvaṃ buddho'pi naśyati // 91
daśadiksarvasattvānām īteś copadravasya vā /
[3] bhayaṃ nipātanaṃ śreṣṭham idaṃ codanam uttamam // 92
mudgareṇa pracaṇḍena urasi tāḍayed vratī /
[4] bhraśyate jīvitāc chatrur vajradharavaco [5] yathā // 93
sphālanaṃ kuṭṭanaṃ cintet kuṭhārādyādivajriṇaiḥ /
mriyate trikāyavarado vajrasattvo'pi dāruṇaḥ // 94
rākṣasādyāni mantrāṇi devatāni ca kīlayet /
eṣo hi mārāṇāgrāgraḥ samayo duratikramaḥ // 95
skandhavajreṇa yāvantaḥ sattvās tiṣṭhanti maṇḍale/
[6] ghātanātmagatān cinted evaṃ tuṣyanti nānyathā // 96
buddho vajradharaḥ śāstā vajradharmo'pi [7] vajriṇaḥ /
mriyate [8] dhyānayogena cittavajra [9] vaco yathā // 97

ity āha bhagavān mahākrūrasamayavajrakrodhaḥ /

de la ḥdi ni drag po chen poḥi khro boḥi dam tshig go/
mkhaḥ dbyiṅs thams cad saṅs rgyas kyis/yoṅs su gaṅ bar rab tu bsgom/
gdug pa de yis bsad par ni / bsams na de ma thag tu ḥchi / 86
saṅs rgyas byaṅ chub sems dpaḥ yis/yoṅs su gaṅ bar bsgoms nas ni/
gdug paḥi sems pas bsad na ni / rdo rje ḥdzin pa ñid kyaṅ ḥchi/ 87
saṅs rgyas gnod byed dgra rnams la/skrag ciṅ ḥjigs pas
dkrugs par ni/
sṅags mkhan gyis ni mdun bsams na/ḥchi bar ḥgyur bar gdon mi za/88
srin po khro bo sna tshogs pa/ gtum źiṅ khro bo mi bzad pas /
der ni skrag par byas bsams na / rdo rje ḥdzin pa ñid kyaṅ ḥchi/89
ḥug pa khwa daṅ bya rgod daṅ / mchu riṅ ba daṅ wa rnams te /
de yis zos par bsams na ni / saṅs rgyas dag kyaṅ ṅes par ḥjig/ 90
sbrul gnag rab tu khro bo ni/ḥjigs pa dag kyaṅ ḥjigs par byed/
dug gi mchog gi dam tshig ni/dpral bar bsams na khyad ḥphags paḥi/
sbrul des zos par bsams na ni/saṅs rgyas dag kyaṅ ṅes par ḥjig/ 91
phyogs bcuḥi sems can thams cad la/yams sam gnod par byed pa rnams/
ḥjigs pa ṅes par ḥbebs paḥi mchog/ḥdi ni bskul baḥi mchog yin no/92
tho ba rab tu drag po yis / brtul źugs can gyis sñiṅ khar brdeg/
rdo rje ḥdzin paḥi bkaḥ bźin du/dgra boḥi srog ni med par ḥgyur/ 93
rdo rje sta re la sogs pas / gśeg ciṅ gtub par bsams na ni /
sku gsum gyi ni mchog sbyin pa/ rdo rje sems dpaḥ drag poḥaṅ ḥchi/94
bsruṅ ba la sogs sṅags rnams daṅ/lha rnams kyaṅ ni phur bus gdab/
ḥdi ni gsod par byed paḥi mchog/dam tshig śin tu ḥdaḥ dkaḥ baḥo/ 95
rdo rjeḥi phuṅ pos ji tsam du / sems can dkyil ḥkhor gnas pa la /
bsad bdag ñid gtogs bsams na ni/mñes par ḥgyur te gźan du min/ 96
ston pa saṅs rgyas rdo rje ḥdzin/rdo rje chos daṅ rdo rje can/
rdo rje thugs kyi bkaḥ bźin du/bsam gtan sbyor bas ḥchi bar ḥgyur/97
bcom ldan ḥdas khro bo chen poḥi dam tshig khro bos de skad ces
bkaḥ stsal to/

atha vajradharo rājā sarvākāśo mahāmuniḥ /
sarvābhiṣekasaṃbuddho jñānavajram udīrayan // 98
aho svabhāvasaṃśuddhaṃ vajrayānam anuttaram /
anutpanneṣu dharmeṣu utpattiḥ kathitā jinaiḥ // 99

tatredaṃ kṣudravajrakarmarahasyam /
khaṭikāṅgāreṇa likhet sarpaṃ vikṛtaṃ tu[1] bhayapradam/
kṛṣṇaṃ jvālākulaṃ kruddhaṃ dvijihvaṃ daṃṣṭramālinam// 100

tatredaṃ krūranāgacodanahṛdayam /

/ KHAṂ /

vāktramadhyagataṃ[2] cinted viṣaṃ halāhalaprabham /
dahantam agnivarṇaṃ ca bhāvayaṃś calate dhruvam // 101

tatredaṃ sarvaviṣākarṣaṇahṛdayam /

/ HRĪḤ /

traidhātukasthitaṃ sarvaṃ viṣaṃ vividhasaṃbhavam /
hṛtaṃ tu bhāvayet tena patamānaṃ vicintayet // 102
sa bhavet tatkṣaṇād eva viṣodadhisudāruṇaḥ /
spṛṣṭamātre jagat sarvaṃ nāśayen nātra saṃśayaḥ[3] // 103
maṇḍūkavṛścikādīni sarpāṇi vividhāni ca /
kartavyāni vidhānena yogotpattikalakṣaṇaiḥ // 104

tatredaṃ sarvaviṣamahāsaṃkramaṇahṛdayam /

/ OṂ /

dṛṣṭivajraviṣādīni[4] ye cānye viṣadāruṇāḥ /
ākṛṣya[5] jñānavajreṇa[6] preraṇaṃ khavajramaṇḍale // 105

ity āha bhagavān mahāviṣasamayavajraḥ /

tatredaṃ viṣasamayacikitsanavajrahṛdayam[7] /[8]

/ HŪṂ /

hṛdayam[9] idaṃ mahāvajraṃ sitavarṇaṃ vicintayet[10] /
raśmimeghaṃ mahādīptaṃ candrāṃśum iva śītalam[11] // 106

de nas rgyal po rdo rje ḥdzin/thams cad nam mkhaḥ thub chen po/
thams cad dbaṅ bskur rdzogs saṅs rgyas/ye śes rdo rjes
bkaḥ stsal pa/ 98
e maḥo ṅo bo ñid kyis dag / rdo rje theg pa bla na med /
ma skyes pa yi chos rnams la/rgyal ba rnams kyis skye bar bstan/99

de la ḥdi ni las phran tshegs kyi rdo rje gsaṅ baḥo/
sbrul ni mi sdug ḥjigs byed pa/nag po ḥbar ba ḥkhrug ciṅ khro/
lce gñis mche baḥi ḥphreṅ can ni/rdo rgyus dag gam sol bas bri/ I00

de la ḥdi ni klu khro bo bskul baḥi sñiṅ poḥo/

/ KHAṂ /

I rdo rjeḥi dbus na ḥdug par bsam / dug ni halahala mtshuṅs /
sreg paḥi me yi kha dog bźin / bsgoms na ḥgul bar gdon mi za / I0I

de la ḥdi ni dug thams cad ḥbyin paḥi sñiṅ poḥo/

/ HRĪḤ /

rnam pa sna tshogs las byuṅ dug/khams gsum na ni gnas pa kun/
de yis khyer bar bsgoms nas ni/ḥbab par gyur par rnam par bsam/ I02
de ni de ma thag tu yaṅ / mi bzad dug gi rgya mtshor ḥgyur /
reg ma thag tu skye bo kun / ḥjig pa ḥdi la the tshom med / I03
sdig pa rus sbal la sogs daṅ/sbrul rnams sna tshogs pa dag kyaṅ/
sbyor ba ḥbyuṅ baḥi mtshan ñid kyis/cho ga bźin du rab tu bya/ I04

de la ḥdi ni dug thams cad ḥpho baḥi sñiṅ poḥo/

/ OṂ /

lta ba rdo rjeḥi dug la sogs / gźan yaṅ mi bzad pa yi dug /
nam mkhaḥ rdo rjeḥi dkyil ḥkhor du/bsams na ye śes rdo rjes ḥdren/I05
bcom ldan ḥdas dug gi dam tshig chen po rdo rjes de skad ces
bkaḥ stsal to/

de la ḥdi ni dug gso baḥi dam tshig rdo rjeḥi sñiṅ poḥo/

/ HŪṂ /

rdo rje chen poḥi sñiṅ po ḥdi / kha dog dkar por rnam par bsam /
ḥod kyi sprin ni śin tu ḥbar / zla baḥi ḥod zer bźin du bsil / I06

catuḥsthānaprayogeṇa saṃharann[1] uttiṣṭhati kṣaṇāt /
dvitrīn vārān prabhāvitvā chardayantaṃ[2] vicintayet/
khadhātuṃ[3] viṣasaṃpūrṇaṃ nirviṣaṃ kurute kṣaṇāt // 107

ity āha ca /

tatredaṃ sarvopavi[4]ṣākarṣaṇahṛdayam /

/ ĀḤ /

gaṇḍapiṭakalūtāś ca ye cānye vyādhayaḥ smṛtāḥ /
naśyanti dhyānamātreṇa vajrapāṇivaco yathā // 108
aṣṭapatraṃ mahāpadmaṃ śaśāṅkam iva nirmalam /
tatra madhyagataṃ cintet pañcaraśmiprapūritam // 109
saṃhāre[5] kṛṣṇasamayaṃ codane sitasaṃnibham /
idaṃ dhyānapadaṃ guhyaṃ rahasyaṃ jñānanirmalam // 110

tatremāni bāhyādyātmikavyādhicikitsāvajrahṛdayamantrā-
kṣarapadāni /

/ JINAJIK ĀROLIK VAJRADHṚK /

yad evākṣarapadam iṣṭaṃ bhaved bhaktiguṇāvaham /
bhāvayet tādṛśaṃ bimbaṃ[6] vyādhivajrapracodanaiḥ // 111
vānarākārasamayam athavā śvānasaṃbhavam /
svakāyavākcittapade[7] niścarantaṃ vicintayet // 112
cakraṃ vā athavā vajraṃ dhyātvā vajrapade sthitaḥ /
kāyavākcittasamayaṃ cūrṇitaṃ tena bhāvayet // 113
tataḥ prabhṛti saṃbuddhā bodhisattvā mahāyaśāḥ /
adhiṣṭhānapadaṃ ramyaṃ dadanti hṛṣṭacakṣuṣaḥ // 114

ity āha ca /

svakāyavā[8]kcittavajreṣu buddhameghān vicintayet /
vajrarā[9]jāmahāmeghaṃ bhāvayan[10] vyādhimokṣaṇam //iti/ 115
daśadiksarvabuddhānāṃ[11] bodhisattvāṃś[12] ca dhīmatām /
kruddhan[13] bhāvayet[14] tasya māraṇaṃ pāramārthikam // 116

gnas bźi dag tu sbyor ba yis/ de ma thag tu ḥbyuṅ bar ḥgyur/
lan gsum legs par sgom pa ni/ skyugs pa dag tu rnam bsams na/
nam mkhaḥi khams kun gaṅ ba yaṅ/de ma thag tu dug med ḥgyur/ I07
źes de skad bkaḥ stsal to/

de la ḥdi ni ñe baḥi dug thams cad draṅbaḥi sñiṅ poḥo/

/ ĀḤ /

ḥbras daṅ phol mig ḥbrum bu daṅ/gaṅ gźan nad du bśad pa rnams/
phyag na rdo rjeḥi bkaḥ bźin du/bsams pa tsam gyis med par ḥgyur/I08
padma chen po ḥdab ma brgyad / zla ba bźin du dri ma med /
de yi dbus na ḥdug bsam pa / ḥod zer lṅa ni rdzogs paḥo / I09
sdud pa na ni dam tshig gnag / bskul ba na ni dkar po ḥdra /
bsam gtan gnas na gsaṅ ba ḥdi / ye śes dri med gsaṅ chen yin / II0

de la ḥdi ni phyi naṅ gi nad rnams gso baḥi rdo rje sñiṅ poḥi
sṅags kyi yi geḥi tshig rnams so/

/ DZINADZIK ĀROLIK BADZRADHRIK /

nad kyi rdo rje bskul ba yis / yi geḥi tshig ni gaṅ ḥdod pa /
dad pas yon tan thob ḥgyur ba/de ḥdraḥi gzugs ni bsgom par bya/ III
dam tshig spreḥu daṅ ḥdra baḥam/yaṅ na khyi las byuṅ baḥaṅ ruṅ/
raṅ gyi lus ṅag sems gnas las / byuṅ ba dag tu rnam par bsam / II2
ḥkhor loḥam ni rdo rjeḥaṅ ruṅ/bsgoms na rdo rjeḥi go ḥphaṅ gnas/
lus daṅ ṅag sems dam tshig rnams/des ni phye mar brlag par bsgom/II3
de nas brtsams te rdzogs saṅs rgyas/byaṅ chub sems dpaḥ grags
chen rnams /
byin rlabs go ḥphaṅ dam pa dag/dgyes paḥi spyan gyis rab tu stsol/II4
ḥdi skad ces kyaṅ bkaḥ stsal to/
raṅ lus ṅag sems rdo rje la / saṅs rgyas sprin dag rnam par bsam/
rdo rje rgyal po sprin chen po/nad las thar par rnam par bsgom/ II5
phyogs bcuḥi saṅs rgyas thams cad daṅ/blo ldan byaṅ chub
sems dpaḥ dag/
de la khros par bsams na ni / ḥchi bar byed pa dam pa yin / II6

anena dhyānayogena karmajaṃ vāpi yat smṛtam /
śatāṣṭajāpayogena dinaiḥ[1] saptair vinaśyati // II7
athavā svamantrarājena vajradhyānavidhiḥ smṛtaḥ /
eṣo hi sarvavyādhīnāṃ samayo duratikramaḥ // II8
atha vajradharo rājā jñānāṅkuśamahādyutiḥ /
kāmamokṣamahāvajra idaṃ vacanam abravīt // II9
svapnopameṣu dharmeṣu anutpādasvabhāviṣu /
svabhāvaśuddhatattveṣu bhrāntivajraḥ pragīyate // I20
paśyanti sādhakā nityaṃ japadhyānārthatatparāḥ /
buddhāś[2] ca bodhisattvāś[2] ca dvidhābhedena darśanam//I2I

tatredaṃ mahāsvapnasamayapadam /
bodhijñānāgrasaṃprāptam paśyati[3] buddhasuprabham[4] /
buddhasaṃbhogakāyaṃ vā ātmānaṃ laghu paśyati // I22
traidhātukamahāsattvaiḥ pūjyamānaṃ sa paśyati /
buddhaiś ca bodhisattvaiś ca pañcakāmaguṇair dhruvam[5]/
pūjitaṃ paśyate bimbaṃ mahājñānasamaprabham // I23
vajrasattvamahābimbaṃ vajradharmamahāyaśam[6] /
svabimbaṃ paśyate svapne guhyavajramahāyaśam[7] // I24
praṇamanti mahābuddhā bodhisattvāś[8] ca vajriṇaḥ /
drakṣyate īdṛśān[9] svapnān[9] kāyavākcittasiddhidān[9] // I25
sarvālaṃkārasaṃpūrṇāṃ surakanyāṃ manoramām /
dārakān[10] dārikāḥ paśyan sa siddhim adhigacchati // I26
daśadiksarvabuddhānāṃ kṣetrasthān[II] paśyate dhruvam/
dadanti hṛṣṭacittātmā dharmagañjaṃ manoramam // I27
dharmacakragataṃ kāyaṃ sarvabuddhaiḥ parivṛtam /
paśyate yogasamaye dhyānavajrapratiṣṭhitaḥ // I28
ārāmodyānavividhān surakanyādyalaṃkṛtān /
paśyate dhyānasamaye sarvabuddhair adhiṣṭhitāḥ[I2] // I29

bsam gtan sbyor ba ḥdi dag gis/las skyes su yaṅ gaṅ grags pa/
brgya rtsa brgyad bzlas sbyor ba yis/ñi ma bdun gyis
ḥjig par ḥgyur/II7
yaṅ na bdag gi sṅags rgyal gyis/rdo rjeḥi bsam gtan cho ga bsam/
ḥdi ni nad rnams thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/II8
de nas rgyal po rdo rje ḥdzin/ ye śes kyo ba ḥod po che /
ḥdod daṅ thar pa rdo rje ches/ gsuṅ[I] ni ḥdi skad bkaḥ stsal to/ II9
chos rnams rmi lam lta bu ste/ ṅo bo ñid kyis ma skyes śiṅ /
raṅ bźin dag pa de ñid la / ḥkhrul paḥi rdo rje rab tu gsuṅ / I20
bsam gtan bzlas pa dōn[2] brtson paḥi/sgrub pa pos ni rtag tu mthoṅ/
saṅs rgyas byaṅ chub sems dpaḥ rnams/dbye ba rnam pa gñis
su mthoṅ / I2I

de la ḥdi ni rmi lam chen poḥi dam tshig gi gnas te/
byaṅ chub ye śes mchog thob pas/saṅs rgyas ḥod ni bzaṅ por mthoṅ/
saṅs rgyas rdzogs loṅs spyod pa yi/skur yaṅ bdag ñid
myur du mthoṅ/ I22
sems can chen po khams gsum pas/mchod pa byed par des mthoṅ ṅo/
ye śes chen poḥi ḥod ḥdraḥi gzugs/saṅs rgyas byaṅ chub
sems dpaḥ yis/
ḥdod paḥi yon tan lṅa rnams kyis/rtag tu mchod pa byed par mthoṅ/I23
rdo rje sems dpaḥi gzugs chen daṅ/grags pa chen po rdo rje chos/
gsaṅ ba rdo rje grags pa cher/rmi lam dag na raṅ gzugs mthoṅ/ I24
byaṅ chub sems dpaḥ rdo rje can/saṅs rgyas chen po phyag ḥtshal baḥi/
rmi lam ḥdi ḥdra mthoṅ ḥgyur ba/sku gsuṅ thugs kyi dṅos grub ster/I25
rgyan rnams thams cad yoṅs rdzogs paḥi/lha yi bu mo yid ḥoṅ daṅ/
khyeḥu daṅ bu mo dag mthoṅ na/de ni dṅos grub ḥthob par ḥgyur/ I26
phyogs bcuḥi saṅs rgyas thams cad kyaṅ/źiṅ na bzugs par
ṅes par mthoṅ/
thugs ni dgyes par gyur nas kyaṅ/chos mdzod yid du ḥoṅ ba stsol/I27
chos kyi ḥkhor lo sgyur baḥi lus/saṅs rgyas kun gyis yoṅs bskor ba/
bsam gtan rdo rje la gnas paḥi/dam tshig sbyor bas mthoṅ bar ḥgyur/I28
kun dgaḥ ra ba skyed mos tshal/lha yi bu mo sogs pas rgyan/
saṅs rgyas kun gyis byin brlabs pas/bsam gtan dam tshig can
gyis mthoṅ / I29

buddhaiś ca bodhisattvaiś ca abhiṣiktaṃ[1] sa paśyati /
vidyādharamahārājaiḥ pūjyamānaṃ sa paśyati // I30

ity āha ca /

vividhān vajrasaṃbhūtān svapnān paśyati nirmalān /
sidhyate'nuttaraṃ tasya kāyavākcittavajrajam // I3I
caṇḍālaśvānayogādīn paśyati yadi vajradhīḥ[2] /
sidhyate cittanilayaṃ vajrasattvasya dhīmataḥ[3] // I32

tatredaṃ svapnavicāraṇasamayahṛdayam /

svacittaṃ cittanidhyaptau sarve dharmāḥ pratiṣṭhitāḥ/
khavajrasthā hy amī dharmā na dharmā na ca dharmatā//I33

atha bhagavantaḥ sarvatathāgatā āścaryaprāptā adbhutaprāptāḥ sarvatathāgatakāyavākcittasamayasaṃśayachettāraṃ[4] vajrasattvaṃ papracchuḥ / kim idaṃ bhagavan

niḥsvabhāveṣu dharmeṣu dharmatattvam udāhṛtam /
aho vismayasaṃbhūtam ākāśa ākāśabhāvanam // iti / I34

atha bhagavān kāyavākcittavajrapāṇis[5] tathāgataḥ sarvatathāgatān evam āha / bhagavantaḥ sarvatathāgatāḥ / ākāśaṃ na kena cid dharmeṇa saṃyuktaṃ nāpy asaṃyuktaṃ na cākāśasyaivaṃ bhavati / sarvagato'haṃ[6] sarvatrānudarśī ca/ evaṃ eva bhagavantaḥ sarvatathāgatāḥ sarvadharmāḥ svapnāḥ svapnasamayasaṃbhūtāś cānugantavyāḥ / tadyathāpi nāma bhagavantaḥ sarvatathāgatāḥ / ākāśam anirūpyam anidarśanam apratighaṃ[7] / evam eva bhagavantaḥ sarvatathāgatāḥ sarvadharmā anugantavyāḥ / tadyathāpi nāma bhagavantaḥ sarvatathāgatāḥ sarvadharmakāyavākcittavajrapadasamayaṃ sarva-

saṅs rgyas byaṅ chub sems dpaḥ yis/de ni mṅon par dbaṅ bskur mthoṅ/
rig ḥdzin rgyal po chen po yis/mchod pa byed par des mthoṅ ṅo/ I30
yaṅ gsuṅs pa/
rdo rje las byuṅ sna tshogs paḥi/rmi lam dri ma med mthoṅ na/
sku gsuṅ thugs kyi rdo rje las/skyes pa bla med ḥgrub par ḥgyur/I3I
gdol pa khyi yi sbyor la sogs/ gal te rdo rje blos mthoṅ na /
blo ldan rdo rje sems dpaḥ yi/sems kyi gnas ni ḥgrub par ḥgyur/ I32

de la ḥdi ni rmi lam rnam par dpyad paḥi dam tshig gi sñiṅ poḥo/
raṅ sems rnams ni dmigs pa la/chos rnams thams cad rab tu gnas/
nam mkhaḥ rdo rjeḥi gnas sems ḥdi/chos med chos ñid med paḥo/ I33

de nas bcom ldan ḥdas de bźin gśegs pa thams cad ṅo mtshar du
gyur rmad du gyur nas/de bźin gśegs pa thams cad kyi sku daṅ
gsuṅ daṅ thugs kyi dam tshig gi the tshom gcod pa rdo rje sems
dpaḥ la źus pa/bcom ldan ḥdas ḥdi ci źes lags/
chos rnams ṅo bo med pa la / chos kyi de ñid kun bśad pa /
e maḥo ṅo mtshar las byuṅ ba/nam mkhaḥ la ni nam mkhaḥ sgom/ I34

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ
gsuṅ daṅ thugs phyag na rdo rje de bźin gśegs pas/de bźin gśegs
pa thams cad la ḥdi skad ces gsuṅs so/bcom ldan ḥdas de bźin gśegs
pa thams cad/nam mkhaḥ ni chos gaṅ daṅ yaṅ mi ldan te/mi ldan pa
yaṅ ma yin no/nam mkhaḥ de ṅa ni chos thams cad du gtogs la/thams
cad kyi rjes su bltaḥo sñam du yaṅ mi sems so/de bźin du bcom ldan
ḥdas de bźin gśegs pa thams cad rmi lam lta bu daṅ/rmi lam gyi
dam tshig las byuṅ bar rjes su rtogs par byaḥo/bcom ldan ḥdas de
bźin gśegs pa thams cad/ḥdi lta ste/dper na nam mkhaḥ brtag tu
med ciṅ bltar mi snaṅ ba thogs pa med pa de bźin du/bcom ldan ḥdas
de bźin gśegs pa thams cad chos thams cad kyaṅ rjes su rtogs par
byaḥo/bcom ldan ḥdas de bźin gśegs pa thams cad/ḥdi lta ste/dper
na lus daṅ ṅag daṅ sems daṅ chos thams cad rdo rjeḥi gnas kyi dam

trānugatam ekasvabhāvaṃ yaduta cittasvabhāvam / yaś ca kāyavākcittadhātur ākāśadhātuś cādvayam etad advaidhīkaram / tadyathāpi nāma bhagavantaḥ sarvatathāgatāḥ / ākāśadhātusthitāḥ sarvaśattvāḥ sa cākāśadhātur na kāmadhātusthito na rūpadhātusthito nārūpadhātusthito yaś ca dharmas traidhātuke na sthitas tasyotpādo nāsti yasyotpādo nāsti nāsau kena cid dharmeṇa saṃbhāvyate / tasmāt tarhi bhagavantaḥ sarvatathāgatā niḥsvabhāvāḥ sarvadharmā iti /

tadyathāpi nāma bhagavantaḥ sarvatathāgatā bodhicittaṃ sarvatathāgatajñānotpādanavajrapadakaram / tac ca bodhicittaṃ na kāyasthitaṃ na vāksthitaṃ na cittasthitam / yaś ca dharmas traidhātuke na sthitas tasyotpādo nāsti / idaṃ sarvatathāgatajñānotpādanavajrapadam /

na ca bhagavantaḥ sarvatathāgatāḥ svapnasyaivaṃ bhavati / ahaṃ traidhātuke svapnapadaṃ darśayeyam / na ca puruṣasyaivaṃ bhavati / ahaṃ svapnaṃ paśyeyam iti / sā ca traidhātukakriyā svapnopamā svapnasadṛśī svapnasaṃbhūtā / evam eva bhagavantaḥ sarvatathāgatā yāvanto daśadiksarvalokadhātuṣu buddhāś ca bodhisattvāś ca yāvantaḥ sarvasattvāḥ sarve te svapnanairātmyapadenānugantavyāḥ / tadyathāpi nāma bhagavantaḥ sarvatathāgatāḥ / cintāmaṇiratnaṃ sarvaratnapradhānaṃ sarvaguṇopetam / yac ca sattvāḥ prārthayanti suvarṇaṃ vā ratnaṃ vā raupyaṃ vā tat sarvaṃ

tshig ni/thams cad kyi rjes su soṅ ba ṅo bo ñid gcig paḥi phyir te ḥdi lta ste sems kyi ṅo bo ñid do/lus daṅ ṅag daṅ sems kyi khams gaṅ yin pa daṅ/nam mkhaḥi khams de dag gñis su med ciṅ gñis su byar med do/bcom ldan ḥdas de bźin gśegs pa thams cad/ ḥdi lta ste/dper na sems can thams cad nam mkhaḥi khams la gnas te/nam mkhaḥi khams de yaṅ ḥdod paḥi khams na gnas pa yaṅ ma yin/ gzugs kyi khams na gnas pa yaṅ ma yin/gzugs med paḥi khams na gnas pa ma yin te/chos gaṅ khams gsum na mi gnas pa de ni skye ba med do/gaṅ la skye ba med pa ḥdi ni chos gaṅ gis kyaṅ brtag par mi nus so/de bas na bcom ldan ḥdas de bźin gśegs pa thams cad/ chos thams cad ṅo bo ñid med paḥo/

kye bcom ldan ḥdas de bźin gśegs pa thams cad/ḥdi lta ste/dper na byaṅ chub kyi sems ni de bźin gśegs pa thams cad kyi ye śes ḥbyuṅ ba rdo rjeḥi gnas byed pa ste/byaṅ chub kyi sems de yaṅ lus la mi gnas ṅag la mi gnas sems la mi gnas so/chos gaṅ khams gsum na mi gnas pa de la skye ba med do/ḥdi ni ye śes ḥbyuṅ ba rdo rjeḥi gnas yin no/

kye bcom ldan ḥdas de bźin gśegs pa thams cad/rmi lam de ni bdag gis khams gsum du rmi lam mthoṅ bar byaḥo sñam du mi sems so/ mi yaṅ bdag gis rmi lam mthoṅ ṅo sñam du mi sems so/khams gsum gyi bya ba de rnams kyaṅ/rmi lam lta bu/rmi lam daṅ ḥdra ba/rmi lam las byuṅ baḥo/de bźin du bcom ldan ḥdas de bźin gśegs pa thams cad/phyogs bcuḥi ḥjig rten gyi khams kyi saṅs rgyas daṅ/ byaṅ chub sems dpaḥ ji sñed pa rnams daṅ/sems can ji sñed pa thams cad kyaṅ/rmi lam la bdag med paḥi gnas su rjes su rtogs par byaḥo/bcom ldan ḥdas de bźin gśegs pa thams cad/ḥdi lta ste/ dper na yid bźin gyi nor bu rin po che ni/rin po che thams cad kyi gtso bo yon tan thams cad daṅ ldan pa ste/rin po che thams cad kyi gtso bo yon tan thams cad daṅ ldan pa gaṅ yin pa de la/ sems can gaṅ dag gis gser ram rin po cheḥam dṅul yaṅ ruṅ ste/gaṅ

cintitamātreṇaiva saṃpādayati[1] / tac ca ratnādyaṃ na cittasthitaṃ na cintāmaṇisthitam / evam eva bhagavantaḥ sarvatathāgatāḥ sarvadharmā buddhadharmā[2] anugantavyāḥ /

atha te bhagavantaḥ sarvatathāgatāḥ praharṣotphullalocanāḥ sarvatathāgatakāyavākcittavajraṃ tathāgatam evam āhuḥ / āścaryaṃ bhagavan yatra hi nāma ākāśadhātusamavasaraṇeṣu[3] sarvadharmeṣu[4] buddhadharmāḥ samavasaraṇaṃ gacchanti / atha te sarvabuddhabodhisattvā bhagavato vajrapāṇes tathāgatasya pādayoḥ praṇipatyaivam āhuḥ/ yad bhagavatā sarvamantravajrasiddhisamuccayaṃ bhāṣitaṃ tāni ca sarvamantravajrasamuccayasiddhīni kutra sthitāni[5]/

atha vajrapāṇis teṣāṃ tathāgatānāṃ bodhisattvānāṃ ca sādhukāraṃ dattvā tān sarvatathāgatān evam āha / na bhagavantaḥ sarvatathāgatāḥ sarvamantrasiddhīni sarvamantrakāyavākcittasthitāni / tat kasya hetoḥ / paramārthataḥ kāyavākcittamantrasiddhīnām asambhavāt / kiṃtu bhagavantaḥ sarvatathāgatāḥ sarvamantrasiddhīni sarvabuddhadharmāṇi svakāyavākcittavajrasthitāni / tac ca kāyavākcittavajraṃ na kāmadhātusthitaṃ na rūpadhātusthitaṃ nārūpadhātusthitaṃ/ na cittaṃ kāyasthitaṃ na kāyaṃ cittasthitaṃ na vāk cittasthitā na cittaṃ vāksthitam / tat kasya hetor ākāśavat svabhāvaśuddhatvāt /

ba bslaṅs pa de dag thams cad bsams pa tsam gyis ḥbyor ba byed de/rin po che la sogs pa de dag kyaṅ sems la yaṅ mi gnas/yid bźin gyi nor bu la yaṅ gnas pa ma yin no/de bźin du bcom ldan ḥdas de bźin gśegs pa thams cad chos thams cad daṅ/saṅs rgyas kyi chos thams cad kyaṅ rjes su rtogs par byaḥo/

de nas bcom ldan ḥdas de bźin gśegs pa de dag thams cad rab tu dgyes paḥi spyan gdaṅs nas/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rje de bźin gśegs pa la ḥdi skad ces gsol to/bcom ldan ḥdas gaṅ nam mkhaḥi khams kyi rjes su ḥbraṅ baḥi chos thams cad la saṅs rgyas kyi chos rnams rjes su ḥbraṅ ba de ṅo mtshar to/de nas saṅs rgyas daṅ byaṅ chub sems dpaḥ de dag thams cad kyis/bcom ldan ḥdas phyag na rdo rje de bźin gśegs paḥi źabs gñis la phyag ḥtshal nas ḥdi skad ces gsol to/gaṅ bcom ldan ḥdas khyed kyis sṅags thams cad kyi rdo rjeḥi dṅos grub mdor bsdus te gsuṅs pa/sṅags thams cad kyi rdo rje mdor bsdus paḥi dṅos grub de dag gaṅ la gnas/

de nas phyag na rdo rjes de bźin gśegs pa thams cad daṅ/byaṅ chub sems dpaḥ de dag thams cad la/legs so źes bya ba byin nas/de bźin gśegs pa thams cad la ḥdi skad ces gsuṅs so/bcom ldan ḥdas de bźin gśegs pa thams cad sṅags kyi dṅos grub thams cad ni/sku daṅ gsuṅ daṅ thugs la mi gnas so/de ciḥi phyir źe na/ ḥoṅ kyaṅ bcom ldan ḥdas de bźin gśegs pa thams cad sṅags kyi dṅos grub thams cad daṅ/saṅs rgyas kyi chos thams cad ni bdag gi lus daṅ ṅag daṅ sems rdo rje la ni gnas so/lus daṅ ṅag daṅ sems rdo rje de dag kyaṅ/ḥdod paḥi khams na mi gnas gzugs kyi khams na mi gnas gzugs med paḥi khams na mi gnas/sems kyaṅ lus la mi gnas lus kyaṅ sems la mi gnas/ṅag kyaṅ sems la mi gnas sems kyaṅ ṅag la mi gnas so/ de ciḥi phyir źe na/nam mkhaḥ ltar ṅo bo ñid dag paḥi phyir ro/

atha te sarvatathāgatāḥ sarvatathāgatakāyavākcittavajram evam āhuḥ / sarvatathāgatadharmā bhagavan kutra sthitāḥ kva vā saṃbhūtāḥ / vajrasattva[1] āha / svakāyavākcittasaṃsthitāḥ svakāyavākcittasaṃbhūtāḥ / bhagavantaḥ sarvatathāgatā āhuḥ / cittaṃ[2] kutra sthitam / ākāśasthitam / ākāśaṃ kutra sthitam / na kvacit / atha te sarvabuddhabodhisattvā āścaryaprāptā adbhutaprāptāḥ svacittadharmatāvihāraṃ dhyāyantas[3] tūṣṇīṃ sthitā abhūvan /

sarvacittasamayasāravajrasaṃbhūtir nāma paṭalaḥ pañcadaśaḥ/

de nas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rje la ḥdi skad ces gsol to/bcom ldan ḥdas de bźin gśegs pa thams cad kyi chos gaṅ ṅa gnas gaṅ nas byuṅ/dpal rdo rje sems dpas bkaḥ stsal pa/raṅ gi lus daṅ ṅag daṅ sems las byuṅ ṅo/bcom ldan ḥdas de bźin gśegs pa thams cad kyis gsol pa/sems gaṅ na gnas bkaḥ stsal pa /nam mkhaḥ la gnas so gsol pa/nam mkhaḥ gaṅ na gnas/bkaḥ stsal pa/gaṅ na yaṅ mi gnas so/de nas saṅs rgyas daṅ byaṅ chub sems dpaḥ de dag ṅo mtshar du gyur rmad du gyur nas/raṅ gi sems kyi chos ñid la gnas nas sems śiṅ caṅ mi smra bar ḥkhod par gyur to/

sems can thams cad kyi dam tshig gi sñiṅ poḥi rdo rje ḥbyuṅ ba źes bya baḥi leḥu ste bco lṅa paḥo/

CHAPTER SIXTEEN

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgamya bhagavantaṃ sarvatathāgatakāyavākcittavajraṃ tathāgataṃ sarvatathāgatakāyavākcittavajrapadair adhyeṣya sarvatathāgataratnavajrapūjāvyūhaiḥ pūjayām āsuḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvavajramaṇḍalasiṃhasamayarājavyūhaṃ nāma samādhiṃ samāpadyedaṃ vajrakāyamaṇḍalaṃ sarvabuddhānāṃ svakāyavākcittavajrebhya udājahāra /

athātaḥ saṃpravakṣyāmi kāyamaṇḍalam uttamam /
cittavajrapratīkāśaṃ sarvamaṇḍalam uttamam // I
ṣoḍaśahastaṃ prakurvīta caturasraṃ suśobhanam /
maṇḍalaṃ sarvabuddhānāṃ kāyavajrapratiṣṭhitam // 2
tasyābhyantaraś cakram ālikhed vidhivajrayā /
mudrāvajrapadaṃ kuryān mantrāṇāṃ guhyam uttamam // 3
madhye vairocanapadam akṣobhyādīṃś cālikhet /
kāyavākcittavajrāgrīn sarvakoṇe niveśayet /
krodhāṃś cālikhed dvāri mahābalaparākramān // 4
pūjāṃ kurvīta mantrajño guhyavajraprabhāvitām /
eṣo hi sarvamantrāṇāṃ samayo duratikramaḥ // 5
avaśyam eva dātavyaṃ viṇmūtrādyaṃ viśeṣataḥ /
eṣo hi sarvamantrāṇāṃ samayaḥ kāyavajriṇām // 6
sarvatathāgatakāyamaṇḍalam /

atha bhagavān vajrapāṇis tathāgataḥ sarvavāgvajrasamayameghavyūhaṃ nāma samādhiṃ samāpadyedaṃ vāgvajramaṇḍalaṃ svakāyavākcittavajrebhya udājahāra /

CHAPTER SIXTEEN

de nas bcom ldan ḥdas de bźin gśegs pa thams cad yaṅ ḥdus par
gyur nas/bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ
gsuṅ daṅ thugs rdo rje de bźin gśegs pa la/de bźin gśegs pa
thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rdo rjeḥi dam tshig
gis gsol ba btab nas/de bźin gśegs pa thams cad kyi rdo rje
rin chen gyi mchod paḥi tshogs kyis mchod pa byas so/
de nas bcom ldan ḥdas phyag na rdo rje de bźin gśegs pa/rdo rje
thams cad kyi dkyil ḥkhor seṅ geḥi dam tshig gi rgyal po źes
bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/rdo rjeḥi skuḥi
dkyil ḥkhor ḥdi saṅs rgyas thams cad kyi sku daṅ gsuṅ daṅ thugs
rdo rje las phyuṅ ṅo/
de nas sku yi dkyil ḥkhor mchog/thugs kyi dkyil ḥkhor rab ḥdra ba/
dkyil ḥkhor rnams ni kun gyi mchog/legs par rab tu bśad par bya/ I
khru ni bcu drug tshad du bya / gru bźi lham pa rab tu mdzes /
saṅs rgyas kun gyi dkyil ḥkhor te/sku yi rdo rje rab tu gnas/ 2
de yi naṅ du ḥkhor lo ni / rdo rjeḥi cho gas bri bar bya /
sṅags rnams kun gyi gsaṅ ba mchog/phyag rgya rdo rjeḥi gnas su bya /3
dbus su rnam par snaṅ mdzad gnas/mi bskyod pa la sogs paḥaṅ bri/
sku daṅ gsuṅ thugs rdo rje mchog/grva rnams kun tu dgod par bya/
stobs chen pha rol gnon pa yi / khro bo rnams kyaṅ sgor briḥo / 4
rdo rje gsaṅ ba rab bsgoms pas/ mchod pa sṅags śes pa yis bya /
ḥdi ni sṅags rnams thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/5
bśaṅ daṅ gci ba la sogs pa / bye brag tu ni ṅes par dbul /
ḥdi ni sṅags rnams thams cad kyi/sku yi rdo rje las dam tshig/ 6
de bźin gśegs pa thams cad kyi skuḥi dkyil ḥkhor ro/
de nas bcom ldan ḥdas phyag na rdo rje de bźin gśegs pas gsuṅ rdo
rje thams cad kyi dam tshig sprin bkod pa źes bya baḥi tiṅ ṅe
ḥdzin la sñoms par źugs nas/gsuṅ rdo rjeḥi dkyil ḥkhor ḥdi ñid
kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

athātaḥ saṃpravakṣyāmi vāṅmaṇḍalam[1] uttamam /
cittavajrapratīkāśaṃ sarvamaṇḍalam uttamam // 7
viṃśatihastaṃ prakurvīta caturasraṃ vidhānataḥ /
catuṣkoṇaṃ caturdvāraṃ sūtrayed vajrabhāvanaiḥ // 8
[2]tasya madhye mahācakram ālikhet parimaṇḍalam /
sarvamudrāḥ[3] samāsena ālikhed vidhitatparaḥ // 9
amitāyur mahāmudrāṃ tasya madhye niveśayet /
tad eva vajrapadaṃ ramyaṃ sarveṣāṃ parikalpayet // 10
parisphuṭaṃ vadhānena kṛtvā maṇḍalam uttamam /
guhyapūjāṃ tataḥ kuryād evaṃ tuṣyanti vajriṇaḥ // 11
viṇmūtraśukrasamayaiḥ pūjya siddhir avāpyate /
eṣo hi sarvabuddhānāṃ samayo duratikramaḥ // 12
sarvatathāgatavāṅmaṇḍalam /

atha bhagavān vajrapāṇis tathāgataḥ samantameghavyūhaṃ nāma samādhiṃ samāpadyedaṃ[4] paramaguhyamaṇḍalarahasyaṃ svakāyavākcittavajrebhya[5] udājahāra /
yasya vajradharāgrasya madhye bimbaṃ samālikhet /
bhaven[6] maṇḍalapadaṃ tasya kāyavākcittaguhyajam // 13
sarvatathāgatakāyavākcittavajrapadajñānarahasyo'yaṃ[7] paramaguhyaḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvamaṇḍalacakrasaṃbhavaṃ nāma samādhiṃ samāpadyedaṃ sarvamaṇḍalakāyavākcittaguhyavajraṃ[8] svakāyavākcittavajrebhya udājahāra /
tato maṇḍalamantraḥ / mantrākṣarahṛdayasūtrākṣarapadāni /
/ [9]OṂ ĀḤ HŪṂ /
pātanaṃ vajrasūtrasya rajasyāpi nipātanam /
na kāryaṃ mantrasattvena kārayan bodhir durlabhā[10] // 14

de nas gsuṅ gi dkyil ḥkhor mchog/thugs kyi dkyil ḥkhor rab ḥdra ba/
dkyil ḥkhor rnams ni kun gyi mchog/legs par rab tu bśad par bya/ 7
khru ni ñi śuḥi tshad du bya / gru bźi lham pa cho ga bźin /
grva bźi pa la sgo bźi par / rdo rje bsgoms pas thig gdab bo / 8
de dbus ḥkhor lo chen po ni / zlum po kun tu bri bar bya /
mdo ru phyag rgya thams cad ni/cho ga bźin du bri bar bya / 9
tshe dpag med kyi phyag rgya che/de yi dbus su gźag par bya/
rdo rje gnas mchog de ñid du / thams cad yoṅs su dgod par bya/ I0
yoṅs su gsal bar cho ga bźin / dkyil ḥkhor dam pa byas nas ni/
de nas gsaṅ baḥi mchod pa bya/ḥon taṅ rdo rje can dag mñes / II
bśaṅ gci khu baḥi dam tshig gis/mchod na dṅos grub thob par ḥgyur/
ḥdi ni saṅs rgyas thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/I2
de bźin gśegs pa thams cad kyi gsuṅ gi dkyil ḥkhor ro/
de nas bcom ldan ḥdas phyag na rdo rje de bźin gśegs pa/kun nas
sprin gyi tshogs rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par
źugs nas/rab tu gsaṅ baḥi dkyil ḥkhor gsaṅ ba ḥdi/ñid kyi sku
daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
rdo rje ḥdzin mchog gaṅ yin paḥi/gzugs ni dbus su legs bris pa/
de yi dkyil ḥkhor gnas su ḥgyur/sku gsuṅ thugs kyi gsaṅ las byuṅ/I3
ḥdi ni de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo
rjeḥi gnas ye śes gsaṅ ba yin te rab tu gsaṅ baḥo/
de nas phyag na rdo rje de bźin gśegs pa dkyil ḥkhor thams cad
kyi ḥkhor lo ḥbyuṅ ba źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs
nas/dkyil ḥkhor thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi
gsaṅ ba ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
de la ḥdi ni rdo rjeḥi dkyil ḥkhor gyi sṅags kyi sñiṅ poḥi thig
gdab paḥi yi geḥi gnas rnams so/

/ OṂ ĀḤ HŪṂ /

rdo rjeḥi thig ni gdab pa daṅ / tshon rtsi dag ni dgye ba dag /
sṅags kyi sems dpas mi bya ste/byas na byaṅ chub ñed par dkaḥ/ I4

tasmāt samayavidhānajño'vatārya[1] mantradevatān[2] /
adhiṣṭhānapadaṃ dhyātvā maṇḍalānāṃ vikalpanam // 15
vairocanamahārājaṃ locanāṃ cāvatārayet /
kāyamaṇḍalapadaṃ ramyaṃ kāyavajraguṇāvaham // 16
vajradharmamahārājaṃ svadharmayāvatārayet[3] /
idaṃ tat sarvamantrāṇāṃ[4] rahasyaṃ paramaśāśvatam // 17
vajrasattvamahārājaṃ māmakīṃ cāvatārayet /
idaṃ tat sarvamantrāṇāṃ rahasyaṃ paramādbhutam // 18
evaṃ kṛtena sāṃnidhyaṃ svayam eva manīṣiṇaḥ /
āgatya guhyaparamaṃ likhanti harṣānvitāḥ[5] // 19
ity āha ca /
kartavyaṃ mantrasiddhena[6] vajraguhyaṃ mahādbhutam /
ākṛṣya krodharājena sarvabuddhāṃs tu pūjayet // 20
trikālaṃ[7] samayapūjā trivajrāmalavajriṇaḥ /
kartavyaṃ trivajrayogena mantrasiddhipravartanam // 21
ity āha ca /
sarveṣām eva mantrāṇāṃ balim dadyān mahādbhutam /
viṇmūtramāṃsatailaṃ ca pañcamaṃ cittasaṃbhavam // 22
śukreṇa sarvamantrāṇāṃ prīṇanaṃ[8] samudāhṛtam /
eṣo hi samayaḥ śreṣṭho buddhabodhiprapūrakaḥ // 23
sūtrasya pātanam idaṃ svayam eva samācaret /
vairocanaṃ prabhāvitvā vajrasattvaṃ vibhāvayet // 24
athavāmṛtavajrākhyaṃ śiṣyaṃ vajramahādyutim /
vibhāvayet karmapadaṃ sarvabuddhaniṣevitam // 25
pañcabuddhamahārājaṃ sūtraṃ vajragataṃ nyaset /
eṣo hi sarvabuddhānāṃ rahasyaṃ paramādbhutam // 26
pañcaviṃśatibhedena rajasyāpi nipātanam /
idaṃ tat sarvavajrāṇāṃ rahasyaṃ bodhim uttamam // 27
sarveṣām eva mantrāṇāṃ vajraHŪṂkārabhāvanā /
kāyavāksamayaṃ[9] divyaṃ[10] pañvasthāneṣu bhāvayet // 28

de bas dam tshig tshul śes pas/sṅags kyi lha rnams phab nas su/
byin gyis brlabs kyi[1] gnas bsgoms la/dkyil ḥkhor rnams ni
rnam par brtag/ I5
rgyal chen rnam par snaṅ mdzad daṅ/yaṅ na spyan ni dbab par bya/
sku yi dkyil ḥkhor gnas yid ḥoṅ/rdo rje sku yi yon tan ḥthob/ I6
rdo rje chos ni rgyal po che / raṅ gi chos mas dbab par bya /
ḥdi ni sṅags rnams thams cad kyi/gsaṅ ba rab tu rtag pa yin / I7
rdo rje sems dpaḥ rgyal po che / māmakī yaṅ dbab par bya /
ḥdi ni sṅags rnams thams cad kyi/gsaṅ ba rmad du byuṅ baḥo / I8
de ltar byas na byin rlob ciṅ / yid la dbaṅ ba ñid gśegs te /
rab tu dgyes par gyur nas ni / gsaṅ ba dag gi[2] mchog kyaṅ stsol/ I9
ḥdi skad kyaṅ gsuṅs so/
sṅags kyi sems dpas bya ba ni / rdo rje gsaṅ ba rmad po che /
khro boḥi rgyal pos bkug nas ni/saṅs rgyas thams cad mchod par bya/20
rdo rje dri med gsum dag gi / dam tshig mchod pa dus gsum pa /
rdo rje gsum gyi sbyor bas bya/sṅags kyi dṅos grub thob par byed/2I
ḥdi skad kyaṅ gsuṅs so/
sṅags rnams thams cad ñid la yaṅ/rmad du byuṅ baḥi gtor ma dbul/
bśaṅ gci śa daṅ ḥbru mar daṅ / sems las byuṅ baḥi tsandan daṅ / 22
khu ba dag gis sṅags rnams kun/tshim par ḥgyur bar kun tu bśad/
ḥdi ni dam tshig mchog yin te/saṅs rgyas byaṅ chub rdzogs
byed paḥo / 23
thig gdab pa yi cho ga ḥdi / bdag ñid gaṅ tshe spyod pa na /
rnam par snaṅ mdzad bsgoms nas su/rdo rje sems dpaḥ rab tu bsgom/2 4
yaṅ na rdo rje mi ḥchir grags / slob ma rdo rje ḥod po che /
saṅs rgyas kun gyis bsten pa yi/las kyi go ḥphaṅ bsgom par bya/ 25
saṅs rgyas rgyal chen lṅa rnams ni/rdo rjeḥi thig skud dag la dgod/
ḥdi ni saṅs rgyas thams cad kyi/gsaṅ ba rab tu rmad byuṅ baḥo/ 26
rnam pa ñi śu rtsa lṅar ni / tshon rtsi dag kyaṅ rnam par bsgom/
ḥdi ni saṅs rgyas thams cad kyi/gsaṅ ba byaṅ chub dam pa yin / 27
sṅags rnams thams cad ñid la yaṅ/rdo rje HŪṂ ni bsgom par bya/
sku daṅ gsuṅ daṅ dam tshig mchog/gnas lṅa dag tu bsgom par bya/ 28

evaṃ kṛtena sāṃnidhyaṃ trivajrābhedyavajrajāḥ /
kurvanti bhayasaṃtrastāḥ vajrasattvasya dhīmataḥ // 29

nyāsaṃ kalaśavajrāṇāṃ mantratantrādhipaiḥ[1] smṛtam /
vajrasattvāsamādhisthāḥ[2] kalpayed dṛḍhabuddhimān // 30

homaṃ kurvīta mantrajñaḥ sarvasiddhiphalārthinaḥ /
viṇmūtramāṃsatailādyair āhutiṃ pratipādayet // 31

pūrṇāṃ vajrāhutiṃ dadyāt trivajrābhedyacakriṇāṃ[3] /
[4]madhye svadevatābimbaṃ dhyātvā vaktre[5] nipātayet // 32

ity āha ca /

dvayendriyaprayogeṇa juhuyād aṣṭaśataṃ[6] budhaḥ /
ṣo/sarvabuddhānāṃ[hi] samayo duratikramaḥ // 33

vairocanaprayogeṇa śiṣyaṃ trivajrasaṃbhavam /
ĀḤkāraṃ kāyavākcitte dhyātvā vajreṇa gṛhyate // 34

vajrasattvamahārājā vairocano mahāyaśāḥ /
kāyavākcittasamayam adhiṣṭhānaṃ dadanti[7] hi // 35

tatredaṃ mahāmaṇḍalapraveśanavajrapadam /

/ ĀḤ KHAṂ VĪRA HŪṂ /

sarvasamayakāyavākcittahṛdayamantravajro'yam /

tatredaṃ mahāvajrābhiṣekaguhyajñānarahasyam /

khadhātuṃ sarvabuddhais tu paripūrṇaṃ vibhāvayet /
[8]vādyagandhamahāmeghair bhāvayed vajra[9]gotradhīḥ // 36

ity āha ca /

trivajrakāyamantrais[10] tu sarṣapais tāḍayed vratī /
abhiṣekaṃ tadā tasya svayam eva dadanti hi // 37

athavā bhāvayed buddhān vajrasattvasamādhinā /
kalaśān samayāgrais tu dhāritān bhāvayed budhaḥ // 38

vajravairocanaṃ cintec[II]chiṣyaṃ dṛḍhamatiṃ sadā /
nyāsaṃ kurvīta mantrajñaḥ kāyavākcittavajriṇaḥ // 39

de ltar rtag tu byas na ni /rdo rje mi phyed gsum las skyes /
rdo rje sems dpaḥ blo ldan pa/ḥjigs śiṅ skrag nas byin rlob mdzad/29
rdo rje bum pa gźag pa ni / sṅags rgyud bdag pos śes bya ste /
rdo rje sems dpaḥi tiṅ ḥdzin gnas/brtan paḥi blos ni
brtag par bya / 30
dṅos grub kun gyi[1] ḥbras ḥdod paḥi/sṅags śes pas ni sbyin sreg bya/
bśaṅ gci ḥbru mar śa la sogs / sbyin sreg tu ni dbul bar bya / 31
rdo rje mi phyed gsum dag la /rdo rje gaṅ[2] baḥi sbyin sreg dbul/
dbus su raṅ gi lha yi gzugs / bsams te źal du dbab par bya / 32
ḥdi skad kyaṅ gsuṅs so/
dbaṅ po gñis kyi dam tshig gis/sbyin sreg brgya rtsa brgyad du bya/
ḥdi ni saṅs rgyas thams cad kyi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/33
rnam snaṅ mdzad kyi sbyor ba yis/slob ma rdo rje gsum las byuṅ/
ĀḤ ni lus daṅ ṅag sems la / bsgoms nas rdo rjes[3] gzuṅ bar bya / 34
rgyal chen rdo rje sems dpaḥ daṅ/grags chen rnam par snaṅ mdzad dag/
sku gsuṅ thugs kyi dam tshig tu/byin gyis brlabs ni rab tu gsol/35
de la ḥdi ni dkyil ḥkhor chen por ḥjug paḥi rdo rje[4] tshig go/
/ ĀḤ KHAṂ BĪRA HŪṂ /
ḥdi ni dam tshig thams cad kyi lus daṅ ṅag daṅ sems rdo rjeḥi
sñiṅ poḥo/
de la ḥdi ni rdo rje chen poḥi dbaṅ bskur baḥi gsaṅ baḥi ye śes
gsaṅ baḥo/
saṅs rgyas kun gyis nam mkhaḥi khams/yoṅs su gaṅ bar rab tu bsgom/
rdo rjeḥi rigs ni ḥdzin pa yis/sil sñan dri yi sprin rnams bsgom/36
ḥdi skad kyaṅ gsuṅs so/
rdo rje sku gsum sṅags kyis ni/yuṅs[5] kar dag gis brdeg par bya /
de la de yi tshe na ni / bdag ñid dbaṅ bskur rab tu stsol / 37
rdo rje sems dpaḥi tiṅ ḥdzin gyis/yaṅ na saṅs rgyas bsgom par bya/
bum pa dam tshig mchog rnams hyis/bzuṅ bar mkhas pa dag gis bsgom/38
rdo rje rnam par snaṅ mdzad bsam/ slob ma rtag tu blo brtan la /
lus daṅ ṅag sems rdo rje can / sṅags śes pas ni dgod par bya / 39

tatredaṃ sarvābhiṣekarahasyaṃ sarvācāryavāgvajrodīraṇam /
abhiṣekaṃ mahāvajraṃ traidhātukanamaskṛtam /
dadāmi sarvabuddhānāṃ triguhyavajra[1]saṃbhavam // 40

tatredaṃ sarvaśi[2]ṣyamahāvajraprārthanāvidhirahasyam /
bodhivajreṇa buddhānāṃ yathā datto mahāmahaḥ /
mamāpi trāṇanārthāya khavajrādyā[3] dadāhi me // 41
abhiṣekaṃ tadā tasya dadyāt prahṛṣṭacetasaḥ /
devatābimbayogena hṛdaye'dhipatiṃ nyaset // 42
[4]darśayen maṇḍalaṃ tasya vajraśiṣyasya dhīmataḥ /
samayaṃ śrāvayed guhyaṃ sarvabuddhair udāhṛtam // 43
prāṇinaś ca tvayā ghātyā vaktavyaṃ ca mṛṣāvacaḥ /
adattaṃ ca tvayā grāhyaṃ sevanaṃ[5] yoṣitām api // 44
anena vajramārgeṇa sarva[6]sattvān[7] pracodayet /
eṣo hi sarvabuddhānāṃ samayaḥ paramaśāśvataḥ // 45
ity āha ca /
mantraṃ dadyāt tadā tasya mantracodanabhāṣitaiḥ[8] /
samādhiṃ mantrarājasya dattvā guhyaṃ samārabhet // 46
śukraṃ vāpy athavā viṣṭam abhimantrya vidhānataḥ /
bhakṣayed vajrayogena evaṃ siddhir na durlabhā // 47
[9]catvāry ete mahāguhyā[10] rahasyāḥ[10] sarvavajriṇām /
strīrūpamantracakreṇa sthitāḥ sattvārthacaryayā // 48

tatredaṃ sarvavajramaṇḍalamantrārādhanarahasyam /
hastimāṃsaṃ hayamāṃsaṃ[11] mahāmāṃsaṃ ca bhakṣayet /
dadyād vai sarvamantrāṇām evaṃ tuṣyanti nāyakāḥ // 49
pratyahaṃ vajraśiṣyasya darśayen maṇḍalaṃ budhaḥ /
viṇmūtramāṃsakṛtyena vajraguhyapadena ca /
OṂkāraṃ sarvamantrāṇāṃ dhyātvā jvalati tatkṣaṇāt // 50

de la ḥdi ni dbaṅ bskur thams cad kyi gsaṅ ba slob dpon thams
cad kyi rdo rjeḥi tshig tu smra bar byaḥo/
saṇs rgyas rnams ni thams cad kyi/rdo rje gsaṅ ba gsum las byuṅ/
khams gsum dag gis phyag byas pa/rdo rje dbaṅ bskur chen po sbyin/40
de la ḥdi ni slob ma thams cad kyis rdo rje chen poḥi gsol ba
bya baḥi cho ga gsaṅ baḥo/
byaṅ chub rdo rjes saṅs rgyas la/mchod chen ji ltar stsal ba bźin/
bdag kyaṅ rab tu bsgral baḥi phyir/nam mkhaḥi rdo rje
deṅ bdag stsol / 41
de tshe de la dbaṅ bskur ba/rab tu dgyes nas stsol bar mdzad/
lha yi gzugs kyi sbyor ba yis/sñiṅ khar bdag po gźag par bya / 42
rdo rje slob ma blo ldan la/dkyil ḥkhor dag ni bstan par bya /
saṅs rgyas kun gyis gsuṅs pa yi/dam tshig gsaṅ ba bsgrag par bya/ 43
khyod kyis srog chags gsad par bya/brdzun gyi tshig kyaṅ
smra bar bya /
ma byin par yaṅ khyod kyis loṅ/bud med dag kyaṅ bsten par bya/ 44
rdo rjeḥi lam ni ḥdi dag gis/sems can thams cad bskul bar bya/
ḥdi ni saṅs rgyas thams cad kyi/dam tshig mchog tu rtag paḥo/ 45
ḥdi skad kyaṅ gsuṅs te/
sṅags kyis bskul ba smras pa yis/de la sṅags kyaṅ sbyin par bya/
sṅags kyi rgyal poḥi tiṅ ḥdzin daṅ/gsaṅ ba sbyin pa brtsam par bya/46
khu baḥaṅ yaṅ na bśaṅ baḥaṅ ruṅ/cho ga bźin du bsṅags nas ni/
rdo rjeḥi blos ni bzaḥ bar bya/ ḥon taṅ dṅos grub rñed mi dkaḥ / 47
rnam pa ḥdi bźi gsaṅ chen te / rdo rje can ni kun gyi gsaṅ /
sṅags kyi ḥkhor lo bud med gzugs/sems can don spyod phyir gnas paḥo/48
de la ḥdi ni rdo rjeḥi dkyil ḥkhor thams cad kyi sṅags kyi
mñes par bya ba gsaṅ baḥo/
glaṅ poḥi śa daṅ rta yi śa / śa chen dag kyaṅ bzaḥ bya źiṅ /
sṅags rnams kun la dbul bar bya/de ltar byas na mgon po mñes / 49
ñiṅ re rdo rje slob ma la/mkhas pas dkyil ḥkhor bstan par bya /
bśaṅ gci śa yi bya ba daṅ / rdo rje gsaṅ baḥi tshig dag gis /
sṅags rnams kun gyi yi ge OṂ/bsgoms na de ma thag tu ḥbar / 50

ity āha ca bhagavān mahāmantravidyāpuruṣaḥ[1] /

sādhanaṃ sarvasiddhīnāṃ mahāsamayasādhanam /

sādhanīyaṃ prayatnena buddhabodhim api svayam // 51

antardhānaṃ balaṃ vīryaṃ vajrākarṣaṇam uttamam /

sidhyate maṇḍale[2] sarvaṃ kāyavajravaco yathā // 52

viṇmūtraṃ ca mahāmāṃsaṃ samabhāgaṃ tu kārayet /

śarāvasaṃpuṭe sthāpya buddhaiḥ saha[3]saṃvaset // 53

ity āha ca /

tatredaṃ sarvaguhyavajrakiṃkaramahāsādhanapadaṃ varam /

khavajramadhyagataṃ cintet HRĪḤkāraṃ jvālasuprabham /

khadhātuṃ sarvabuddhais tu[4] paripūrṇaṃ vibhāvayet /

kāyavākcittapadaṃ teṣāṃ tatra mantre nipātayet // 54

tatredaṃ kāyavākcittamantravajrādhiṣṭhānapadam /

/ ĀḤ KHAṂ DHĪḤ[5] /

vajrapāṇimahābimbaṃ padmapāṇimahādyutim /

aparājitamahābimbaṃ dhyātvā guhyapadaṃ nyaset // 55

tatredaṃ vajraguhyapadam /

sūryamaṇḍalamadhyastham akṣobhyaṃ vā prakalpayet /

amitāyurmahā[6]cakraṃ vajravairocanaṃ tathā /

codayed hṛdaye sarvān tīvraduḥkhair[7] mahādyutīn[8] // 56

tatredaṃ sarvavajrahṛdayasaṃcodanam /

/ ĀṂ /

mahāśūlair mahāvajrair aṅkuśair vividhair[9] varaiḥ /

codayed vidhivad vajraṃ buddhabodhiḥ prasidhyati // 57

ity āha ca /

parvateṣu ca ramyeṣu dvīpeṣu vividheṣu ca /

pakṣābhyantarapūrṇena dhruvaṃ[10] buddhatvam āpnuyāt // 58

bcom ldan ḥdas sṅags kyi rig[I] paḥi skyes bu chen pos de skad ces
bkaḥ stsal to/
dṅos grub thams cad sgrub pa daṅ/dam tshig chen po sgrub pa daṅ/
saṅs rgyas byaṅ chub ñid dag kyaṅ/nan tan du ni bsgrub par bya/ 51
mi snaṅ stobs daṅ brtson ḥgrus daṅ/rdo rje dgug paḥi mchog dag kyaṅ/
rdo rje sku yi bkaḥ bźin du/dkyil ḥkhor dag gis thams cad ḥgrub/ 52
bśaṅ gci daṅ ni śa chen rnams / cha ni mñam par byas nas su /
kham phor sbyar mar bźag na ni/saṅs rgyas kun daṅ lhan cig ḥkhod/ 53
ḥdi skad ces kyaṅ gsuṅs te/
de la ḥdi ni gsaṅ ba thams cad kyi rdo rje mṅag gźug pa rab tu
sgrub paḥi tshig gi mchog go/
HRĪḤ ni ḥbar baḥi ḥod bzaṅ po/nam mkhaḥi rdo rjeḥi dbus su bsam/
saṅs rgyas kun gyis nam mkhaḥi khams/yoṅs su gaṅ bar rnam par bsgom/
de yi sku gsuṅ thugs kyi gnas/ der ni sṅags kyis[2] dbab par bya / 54
de la ḥdi ni sku daṅ gsuṅ daṅ thugs kyi sṅags kyi rdo rje byin
gyis rlob paḥi sñiṅ poḥo/

/ ĀḤ KHAṂ DHĪḤ /

phyag na rdo rjeḥi gzugs chen daṅ/phyag na padmo ḥod chen daṅ/
gźan gyis mi thub gzugs chen daṅ/bsgoms nas gsaṅ baḥi gnas gźag go/55
de la ḥdi ni rdo rje gsaṅ baḥi gnas so/
ñi maḥi dkyil ḥkhor dbus gnas par/mi bskyod pa ni rab tu brtag/
tshe dpag med paḥi ḥkhor lo che/rdo rje snaṅ mdzad de bźin te /
ḥod chen sdug bsṅal chen po yis/thams cad sñiṅ pos bskul bar bya/56
de la ḥdi ni rdo rjeḥi sñiṅ po thams cad bskul baḥo/

/ ĀḤ /

mduṅ rtse che daṅ rdo rje che/lcags kyu sna tshogs mchog rnams kyis/
rdo rje cho ga bźin bskul na/saṅs rgyas byaṅ chub rab tu ḥgrub/ 57
ḥdi skad ces kyaṅ gsuṅs so/
ñams dgaḥ ba yi ri dag daṅ / chu gliṅ rnam pa sna tshogs su /
zla ba phyed ni tshun chad kyis/saṅs rgyas thob pa gdon mi za / 58

ṣaṭtriṃśatsumerūṇāṃ yāvantaḥ paramāṇavaḥ /
parivāragaṇās tasya sidhyanti bodhivajriṇaḥ // 59
daśadiksarvabuddhānāṃ buddhakṣetrāṇi kramayet[1] /
dharmaṃ śṛṇoti gāmbhīryaṃ buddhabhūmiṃ ca prāpnuyāt// 60
ity āha ca bhagavān mahāsamayavajrahāsaḥ[2] /

tatredaṃ sarvakiṃkaraguhyavajrarahasyam /
vajrasattvamahājñānaṃ vāgvajradharaṃ[3] tathā /
kāyavajramahānyāsaiḥ kiṃkaraṃ codayet sadā // 61

tatredaṃ vajrajñānacakramantracatuḥsamayapadam[4] / samaya-
codanaṃ samayapreraṇaṃ samayamantraṇaṃ samayabandhanaṃ
ceti /
khadhātuṃ vipulaṃ[5] śuddhaṃ sarvadharmavivarjitam /
kurvanti piṇḍarūpeṇa[6] vajrādbhutarūpiṇaṃ[7] // 62
ity āha bhagavān sarvabuddhaikaputro vajramahāsattvaḥ[8] /
buddhaṃ vā vajrasattvaṃ vā yadicched vaśamānitum /
cintayed idaṃ mahāguhyaṃ trivajrāgradharaṃ mahat // 63
khavajramadhyagataṃ cintet mañjuvajraṃ mahābalam /
pañcabāṇaprayogeṇa mukuṭāgraṃ[9] ca saṃspharet // 64
pañcasthāneṣu mantrajñaḥ krūravajreṇa pātayet /
mūrcchitaṃ[10] bhāvayet trastaṃ[10] bālabuddhir[11] mahāyaśaiḥ[12]// 65
pakṣam ekam idaṃ dhyānaṃ dhyātavyaṃ[13] guhyacodanaiḥ /
rahasyaṃ sarvamantrāṇāṃ gītaṃ vajrārthabuddhinā // 66
khavajramadhyagataṃ cinted buddhamaṇḍalam uttamam /
HŪṂkāravajramantrādyais trivajrādīn prabhāvayet // 67
OṂkāraṃ cakṣurgataṃ dhyātvā darśayed[14] idaṃ vidhānataḥ/
paśyate[15] sarvamantrāṇāṃ bimbaṃ trikāyavajriṇām // 68
kṣuttṛṣādyair mahākleśair idaṃ yogaṃ vicintayet /
bhraśyante[16] sarvaduḥkhāni cittavajravaco[17] yathā // 69

ri rab sum cu rtsa drug gi / rdul phran ji sñed yod pa yi /
de yi ḥkhor tshogs lhan cig tu/ḥkhor lo can gyi byaṅ chub ḥgrub/ 59
phyogs bcuḥi saṅs rgyas thams cad kyi/saṅs rgyas źiṅ du
ḥgro bar ḥgyur/
zab moḥi chos kyaṅ thos ḥgyur źiṅ/saṅs rgyas sa yaṅ
ḥthob par ḥgyur/ 60
bcom ldan ḥdas dam tshig rdo rje bźad pas de skad ces bkaḥ stsal to/
de la ḥdi ni mṅag gźug pa thams cad kyi gsaṅ baḥi rdo rje gsaṅ baḥo/
rdo rje sems dpaḥ ye śes che / de bźin gsuṅ gi rdo rje ḥdzin /
rdo rje sku yi dgod pa ches / mṅag gźug pa dag rtag tu bskul / 61
de la ḥdi ni rdo rje ye śes ḥkhor lo sṅags kyi dam tshig gi gnas
so/dam tshig bskul ba daṅ/dam tshig gtoṅ ba daṅ/dam tsṅig bod pa
daṅ/dam tshig bciṅ baḥo/
mkhaḥ dbyiṅs rgya chen dag pa ni/chos rnams thams cad rnam par spaṅs/
goṅ buḥi tshul gyis byed pa ni/rdo rje rmad byuṅ gzugs can no / 62
bcom ldan ḥdas saṅs rgyas thams cad kyi bu gcig pa rdo rje sems
dpaḥ chen pos de skad ces bkaḥ stsal to/
saṅs rgyas rdo rje sems dpaḥaṅ ruṅ/gal te dbaṅ du bya ḥdod na /
rdo rje mchog gsum ḥdzin pa che / gsaṅ ba chen po ḥdi bsam mo / 63
rdo rje ḥjam pa stobs po che / nam mkhaḥ rdo rjeḥi dbus su bsam /
mdaḥ lṅaḥi sbyor ba dag gis ni/dbu rgyan rtse mo yaṅ dag spro / 64
gnas lṅa dag tu sṅags śes pas / rdo rje khro bos rab tu dbab /
sṅaṅs śiṅ brgyal bar bsgom pa ni/byis paḥi blo ni grags chen gyis/65
bsam gtan ḥdi ni zla phyed du/gsaṅ baḥi bskul ba dag gis bsgom /
sṅags rnams kun gyis rab gsaṅ ba/rdo rjeḥi don gyi blo yis gsuṅs/66
saṅs rgyas dkyil ḥkhor mchog dag ni/nam mkhaḥ rdo rjeḥi dbus bsam pa/
sṅags kyi rdo rje HŪṂ la sogs / rdo rje gsum la sogs par bsgom / 67
OṂ ni mig gi dbus bsams nas / ḥdi dag cho ga bźin du bstan /
sṅags rnams kun gyi gzugs dag ni/sku gsum rdo rje can du mthoṅ/ 68
bkres skom la sogs ñon moṅs che/sbyor ba ḥdi ni rnam bsams na /
rdo rje thugs kyi bkaḥ bźin du/sdug bsṅal thams cad byaṅ bar ḥgyur/69

vairocanamahābimbaṃ dhyātvā sarvārthasaṃpadam /
VAṂkāraṃ vaktragataṃ dhyātvā OṂkāraṃJihvagataṃ
nyaset // 70
ālayaṃ sarvabhakṣyāṇāṃ cintāmaṇivibhūṣitam /
sarvaduḥkhaharaṃ śāntaṃ jñānavajraprabhāvitam // 71
ity āha bhagavāṃś cintāmaṇivajraḥ /

atha bhagavān vajrapāṇis tathāgataḥ mahāvīravajratathā-
gataḥ[1] vajrabhāvanāpadāgraṃ[2] vāgvajrebhyo niścārayan[3] /

/ VĪḤ /

khavajramadhyagataṃ cinted buddhamaṇḍalasuprabham /
trivajrakāyayogena niṣpādyedaṃ vicintayet // 72
sarvālaṃkārasaṃpūrṇaṃ pītaṃ vajravijṛmbhitam /
jaṭāmukuṭadharaṃ śāntaṃ dhyātvā sarvaṃ samārabhet// 73
vīravajrormimālā nāma samādhiḥ /

atha bhagavān vajradharaḥ samantanirghoṣavajraṃ nāma samā-
dhiṃ samāpadyedaṃ mahāvajrabhāvanāpadaṃ svakāyavākcitta-
vajrebhyo niścārayan /

/ CUṂ /

khavajramadhyagataṃ cintet sūryamaṇḍalam uttamam /
buddhameghān vidhānena trivajrān[4] sumahāyaśān // 74
pātanaṃ kāyavākcitte[5] cundavajrīṃ[6] vibhāvayet /
sarvālaṃkārasaṃpūrṇāṃ sitavarṇāṃ prabhāvayet /
vajrasattvamahārājaṃ dhyātvā mantrapadaṃ nyaset // 75
vajrasamayajñānaraśmir[7] nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvāśāvajrasaṃbhogaṃ
nāma samādhiṃ samāpadyedaṃ samādhicakranayaṃ[8] svakāyavāk-
cittavajrebhyo niścārayan /

/ JAṂ /

khavajramadhyagataṃ cinted buddhamaṇḍalam uttamam /
sarvabuddhān[9] vidhānena pātayed vajrabhāvanaiḥ // 76

rnam par snaṅ mdzad gzugs chen po/bsams na don rnams thams cad ḥbyor/
BAṂ ni kha yi naṅ du bsgom / OṂ ni lce la ḥdug par bsam / 70
bzaḥ bar bya ba kun gyi gnas / yid bźin nor bus brgyan pa ste /
źi ba sdug bsṅal thams cad sel / ye śes rdo rje las byuṅ baḥo / 71
bcom ldan ḥdas yid bźin gyi nor bus de skad ces bkaḥ stsal to/
de nas bcom ldan ḥdas phyag na rdo rje de bźin gśegs pa dpaḥ bo
chen po rdo rje de bźin gśegs pas/rdo rje bsgom paḥi tshig gi
mchog rdo rjeḥi gsuṅ las phyuṅ ṅo/

/ BĪ /

saṅs rgyas dkyil ḥkhor ḥod bzaṅ po/nam mkhaḥ rdo rjeḥi dbus su bsam/
rdo rje sku gsum sbyor ba yis/bskyed de ḥdi ni rnam par bsam / 72
rgyan rnams thams cad yoṅs rdzogs pa/cuṅ zad ser po rdo rje ḥgyiṅ/
źi ba thor tshugs dbu rgyan can/bsams nas thams cad brtsam par bya/73
rdo rje dpaḥ bo rlabs kyi phreṅ ba źes bya baḥi tiṅ ṅe ḥdzin to/
de nas bcom ldan ḥdas kun nas dbyaṅs rdo rje źes bya baḥi tiṅ ṅe
ḥdzin la sñoms par źugs nas/rdo rje chen po bsgom paḥi tshig ḥdi/
ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

/ TSUṂ /

ñi maḥi dkyil ḥkhor dam pa ni/nam mkhaḥ rdo rjeḥi dbus su bsam/
saṅs rgyas sprin gyi cho ga yis[1]/ rdo rje gsum gyi grags chen ni/ 74
lus daṅ ṅag daṅ sems la dbab / bskul byed rdo rje ma bsgom mo /
rgyan rnams thams cad yoṅs rdzogs pa/kha dog dkar mor rab tu bsgom/
rdo rje sems dpaḥ rgyal po che/bsams la sṅags kyi tshig[2] dgod do/ 75
rdo rjeḥi dam tshig ye śes kyi ḥod zer źes bya baḥi tiṅ ṅe ḥdzin to/
de nas bcom ldan ḥdas phyag na rdo rje de bźin gśegs pa/bsam pa
thams cad rdo rje loṅs spyod pa źes bya baḥi tiṅ ṅe ḥdzin la sñoms
par źugs nas/tiṅ ṅe ḥdzin gyi ḥkhor loḥi tshul ḥdi/ñid kyi sku daṅ
gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

/ DZAṂ /

saṅs rgyas dkyil ḥkhor dam pa dag/nam mkhaḥi dbyiṅs kyi dbus su bsam/
saṅs rgyas kun gyi cho ga yis / rdo rje bsgom pas dbab par bya / 76

niṣpādayed mahāyakṣaṃ jambhalaṃ dravyasādhakam[1] /
yakṣarūpadharaṃ śāntaṃ jaṭāmukuṭavajriṇam[2] // 77
pañcabuddhān vidhānena pañcasthāneṣu bhāvayet /
vajrāmṛtodakaṃ tasya dadyād dhyānapade sthitaḥ // 78
vajrasattvaṃ vidhānena mukuṭe tasya vicintayet[3] /
evaṃ tuṣyati[4] yakṣendro jambhalendro mahādyutiḥ // 79
vajrasamayamudrādravyārādhanaketuśrīr[5] nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgato vajrakāmopabhogaśriyaṃ nāma samādhiṃ samāpadyedaṃ sarvayakṣiṇīsamayavajrapadaṃ svakāyavākcittavajrebhyo niścārayan /

/ KṢIṂ /

khavajradhātumadhyasthaṃ caturasraṃ suśobhanam /
catūratnamayaṃ[6] sarvaṃ puṣpagandhasamākulam // 80
khadhātuṃ sarvayakṣiṇyaiḥ paripūrṇaṃ vicintayet /
pātayet[7] trivajrayogena bimbam ekaṃ vicintayet // 81
trikarmavajrayogena dhyānaṃ tasya vicintayet /
mañjuvajrasamādhistho mukuṭe krodhaṃ prabhāvayet /
hṛdaye[8] mantrapadaṃ dhyātvā vajrayogaṃ samārabhet // 82
sarvayakṣiṇīsamatāvihārabhāvanavajro nāma samādhiḥ /

atha bhagavān vajrapāṇis tathāgataḥ sarvavajramantra-[9] siddhivijṛmbhitavajraṃ nāma samādhiṃ samāpadyemāṃ hīna-siddhiṃ svakāyavākcittavajrebhyo niścārayan /
kayavākcittasaṃsiddhā[10] buddharūpadharaprabhāḥ[11] /
jāmbūnadaprabhākārā hīnasiddhisamāśritāḥ // 83
antardhānādisaṃsiddhau bhaved vajradharaḥ prabhuḥ /
yakṣarājādisaṃsiddhau bhaved vidyādharaḥ prabhuḥ // 84

dzambhala ni nor sgrub pa / gnod sbyin chen po bskyed par bya /
źi ba gnod sbyin gzugs ḥdzin pa/thor tshugs dbu rgyan rdo rje can/77
saṅs rgyas lṅa yi cho ga yis / gnas lṅa dag tu bsgom par bya /
rdo rje bdud rtsiḥi chu de yis/bsam gtan gnas la ḥdug la dbul/ 78
rdo rje sems dpaḥi cho ga yis / dbu rgyan de la rnam par bsam /
de ltar byas na gnod sbyin dbaṅ/gnod gnas dbaṅ po ḥod chen mñes/ 79
rdo rje dam tshig gi phyag rgya rdzas sgrub paḥi tog gi dpal
śes bya baḥi tiṅ ṅe ḥdzin to/
de nas bcom ldan ḥdas phyag na rdo rje de bźin gśegs pa/rdo rje
ḥdod pa ñe bar loṅs spyod paḥi dpal źes bya baḥi tiṅ ṅe ḥdzin la
sñoms par źugs nas/gnod sbyin moḥi rdo rjeḥi dam tshig gi tshig
ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

/ KṢIṂ /

mkhaḥ dbyiṅs rdo rjeḥi dbus gnas par/gru bźi lham pa rab tu bzaṅ/
thams cad rin chen bźi las byas/me tog spos kyis kun tu ḥkhrigs/ 80
gnod sbyin mo ni thams cad kyis/nam mkhaḥi dbyiṅs ni gaṅ bar bsam/
I rdo rje gsum gyi sbyor bas dbab/gzugs ni gcig tu bsam par bya / 81
lus gsum rdo rje bye brag gis / de yi bsam gtan bsgom par bya /
rdo rje ḥjam paḥi tiṅ ḥdzin gnas / dbu rgyan la ni khro bo bsgom /
sñiṅ khar sṅags kyi tshig bsgoms la/rdo rjeḥi sbyor ba
brtsam par bya/ 82
gnod sbyin mo thams cad daṅ mñam pa ñid du gnas pa bsgom paḥi
rdo rje źes bya baḥi tiṅ ṅe ḥdzin to/
de nas bcom ldan ḥdas phyag na rdo rje de bźin gśegs pa/rdo rjeḥi
sṅags thams cad kyi dṅos grub kyi rnam par ḥphrul pa rdo rje źes
by baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/dṅos grub phra mo ḥdi/
ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
sku daṅ gsuṅ thugs yaṅ dag ḥgrub/saṅs rgyas gzugs ḥdzin ḥod bzaṅ po/
dzambu chu boḥi gser ḥod ḥdra / dṅos grub phra mo dag la gnas / 83
mi snaṅ la sogs yaṅ dag grub / ḥjam paḥi ḥod daṅ ḥdra bar ḥgyur /
gnod sbyin rgyal po grub pa che/rig ḥdzin dag gi dbaṅ por ḥgyur/ 84

tatremāni sarvavajrasiddhirūpaguhyamantrasiddhīni /

sarvāṇi cārurūpāṇi mantrasiddhimanīṣitaiḥ /

prīṇayanti darśanenaiva[1] lokadhātuṃ samantataḥ // 85

uṣṇīṣaḥ sarvasiddhīnāṃ bhavec cintāmaṇiprabhuḥ /

buddhabodhikaraṃ śreṣṭhaṃ buddhavajraprabhāvitam // 86

ity āha bhagavān sarvāśāparipūrakavajraḥ /

atha bhagavān vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvatathāgatakāyavākcittavajravidyāvratasamādānacaryaṃ svakāyavākcittavajrebhyo niścārayan /

kāyavākcittavajrāṇāṃ kāyavākcittabhāvanam /

svarūpeṇaiva tat kāryam evaṃ siddhir avāpyate // 87

tatredaṃ svakāyavākcittavidyāvratam /

jaṭāmukuṭadharaṃ bimbaṃ sitavarṇanibhaṃ mahat /

kārayed vidhivat sarvaṃ mantrasaṃvarasaṃvṛtam // 88

ṣoḍaśābdikāṃ gṛhya sarvālaṃkārabhūṣitām /

cāruvaktrāṃ viśālākṣīṃ prāpya vidyāvrataṃ caret // 89

locanāpadasaṃbhogair[2] vajracihnais[3] tu bhāvayet /

mudrāmantravidhānajñāṃ[4] mantratantrasuśikṣitām // 90

kārayet tāthāgatīṃ bhāryāṃ buddhabodhipratiṣṭhitām/

guhyapūjāṃ prakurvīta catuḥsaṃdhyaṃ mahāvratī // 91

kandamūlaphalaiḥ sarvaṃ bhojyaṃ bhakṣyaṃ samācaret/

evaṃ buddho bhavec chīghraṃ mahājñānodadhiḥ prabhuḥ/

ṣaṇmāsenaiva tat sarvaṃ prāpnuyān nātra saṃśayaḥ // 92

parasvaharaṇaṃ nityaṃ ghātanaṃ ca mahādbhutam /

rāgavajrapadaṃ bhuktaṃ[5] idaṃ saṃvarasaṃvṛtam // 93

de la ḥdi ni rdo rjeḥi dṅos grub thams cad kyi gzugs gsaṅ baḥi
dṅos grub rnams so/
sṅags kyi dṅos grub thob pa yi/mdzes paḥi gzugs rnams thams cad ni/
ḥjig rten khams ni thams cad du/mthoṅ ba ñid kyis dgaḥ bar ḥgyur/85
gtsug tor thams cad grub pa ni/yid bźin nor buḥi bdag por ḥgyur/
saṅs rgyas byaṅ chub byed paḥi mchog/saṅs rgyas rdo rje
rab sgom paḥo/86
bcom ldan ḥdas bsam pa thams cad yoṅs su rdzogs par byed paḥi
rdo rjes de skad ces bkaḥ stsal to/
de ṅas phyag na rdo rje de bźin gśegs pa de bźin gśegs pa thams cad
kyi bdag pos/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs
kyi rig paḥi brtul źugs yaṅ dag par len paḥi spyod pa ḥdi/ñid kyi
sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
sku gsuṅ thugs kyi rdo rje rnams/lus daṅ ṅag sems sgom pa ni/
raṅ tshul ñid kyis de byas te/de ltar dṅos grub ḥthob par ḥgyur/ 87
de la ḥdi ni sku daṅ gsuṅ daṅ thugs rdo rjeḥi rig paḥi brtul
źugs so/
thor tshugs dbu rgyan can gyi gzugs/chen po kha dog dkar po ḥdra/
sṅags kyi sdom pas kun tu bsdams/cho ga bźin du thams cad bya / 88
lo graṅs bcu drug lon pa ni / rgyan rnams kun gyis rnam par klubs/
bźin sdug mig gi dkyus riṅ ba/rñed nas rig paḥi brtul źugs spyad/89
spyan gyi go ḥphaṅ loṅs spyod ciṅ/rdo rjeḥi mtshan mas bsgom par bya/
phyag rgya sṅags kyi cho ga śes/sṅags kyi rgyud rnams
legs par bslabs/90
de bźin gśegs paḥi btsun mor bya/saṅs rgyas byaṅ chub la rab gnas/
brtul źugs chen podus bźir ni / gsaṅ baḥi mchod pa rab tu bya / 91
sdoṅ bu rtsa ba ḥbras bu yi / bzaḥ daṅ bcaḥ ba spyad par bya /
ḥon taṅ myur du saṅs rgyas ḥgyur/bdag po ye śes rgya mtsho che /
zla ba drug gis de dag kun / gdon mi za bar ḥthob par ḥgyur / 92
rtag tu gźan gyi nor rku źiṅ / bsad paḥaṅ rmad du byuṅ ba daṅ /
ḥdod chags rdo rjeḥi gnas spyad pa/sdom pa ḥdis ni kun tu bsdams/93

rāgavajrāṅkuśīṃ bhāryāṃ māmakīṃ guṇamekhalām /
vāgvajrāgracittebhya idaṃ yujyati[1] sarvathā // 94
svamudrāṃ vāthavā cinted dhyānaṃ tryakṣaravajriṇām/
evaṃ[2] buddhā api sarvajñāḥ prīṇante nātra saṃśayaḥ //95
vane[3] bhikṣāṃ bhramen nityaṃ sādhako dṛḍhaniścayaḥ /
dadanti bhayasaṃtrastā bhojanaṃ divyamaṇḍitam /
atikramet[4] trivajrātmā nāśaṃ vajrākṣaraṃ bhavet // 96
surīṃ nāgīṃ mahāyakṣīm asurīṃ mānuṣīm api /
prāpya vidyāvrataṃ kāryaṃ trivajrajñānasevitam // 97
idaṃ tat sarvamantrāṇāṃ guhyatattvamahānayam /
trivajrajñānasaṃbhūtaṃ[5] buddhabodhipraveśakam // 98

ity āha bhagavān sarvatathāgatavidyāvratasamayatattva-vajraḥ /

sarvasiddhimaṇḍalavajrābhisaṃbodhir nāma paṭalaḥ ṣoḍaśaḥ/

ḥdod chags rdo rje lcags kyu mo / yon tan lug rgyud māmakī /
gsuṅ gi rdo rje thugs mchog la / ḥdi ni rnam pa kun tu rigs / 94
bsam gtan yig gsum rdo rje can/raṅ gyi phyag rgya sems kyis bsam/
de ltar saṅs rgyas kun mkhyen pa/mñes par ḥgyur ba gdon mi za/ 95
sgrub pa po ni blo brtan pas / nags tshal dag tu bsod sñoms bslaṅ/
kha zas bzaṅ po bstar ba dag / de dag skrag nas ster bar ḥgyur /
rdo rjeḥi bdag ñid gsum ḥdas nas/rdo rjeḥi yi ge ḥjig par ḥgyur/ 96
lha mo klu mo gnod sbyin mo / lha ma yin nam mi moḥaṅ ruṅ /
rñed nas rig paḥi brtul źugs bya/rdo rje gsum gyi ye śes bsten/ 97
ḥdi ni snags rnams thams cad kyi/de ñid gsaṅ baḥi tshul chen yin/
rdo rje gsum gyi ye śes ḥbyuṅ/saṅs rgyas byaṅ chub rab ḥjug paḥo/98
bcom ldan ḥdas de bźin gśegs pa thams cad kyi rig paḥi brtul źugs
kyi dam tshig gi de kho na ñid kyi rdo rjes de skad ces bkaḥ
stsal to/

dṅos grub thams cad kyi dkyil ḥkhor rdo rje mṅon par byaṅ chub
pa źes bya baḥi leḥu ste bcu drug paḥo/

CHAPTER SEVENTEEN

atha bhagavantaḥ sarvatathāgatāḥ punaḥ samājam āgamya bhagavantaṃ sarvatathāgatakāyavākcittavajraṃ tathāgatam adhyeṣitavantaḥ /[1]

akṣobhyavajra[2] mahājñāna vajradhātu mahābudha /
trimaṇḍala trivajrāgra ghoṣaguhya[3] namo'stu te // I
vairocana mahāśuddha vajraśānta mahāratē[4] /
prakṛtiprabhāsvarāgrāgra[5] deśavajra namo'stu te // 2
ratnarāja sugāmbhīrya khavajrākāśanirmala /
svabhāvaśuddha nirlepa kāyavajra namo'stu te // 3
vajrāmita mahārāja nirvikalpa khavajradhṛk /
rāgapāramitāprāpta bhāṣavajra namo'stu te // 4
amoghavajra[6] saṃbuddha sarvāśāparipūraka /
śuddhasvabhāvasaṃbhūta vajrasattva namo'stu te // 5
ebhiḥ stotrapadaiḥ śāntaiḥ sarvabuddhapracoditaiḥ/
samstūyād vajrasaṃbhogāḥ[7] so'pi buddhasamo[8] bhavet// 6
atha vajradharaḥ śāstā sarvabuddhānukampakaḥ /
vajraguhyapadaṃ śuddhaṃ vāgvajram udīrayan[9] // 7
aho hi sarvabuddhānāṃ dharmadhātumahākṣaram /
prakṛtiprabhāsvaraṃ śuddhaṃ khadhātum iva nirmalam/ 8

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ sarvabuddha-kāyavajrasamayaṃ svakāyavākcittavajrebhyo niścārayan[10] /

samayacatuṣṭayaṃ rakṣyaṃ buddhair jñānodadhiprabhaiḥ/
mahāmāṃsaṃ sadā bhakṣyam idaṃ samayam uttamam // 9

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ sarvabuddha-vāgvajrasamayaṃ svakāyavākcittavajrebhyo niścārayan /

CHAPTER SEVENTEEN

de nas bcom ldan ḥdas de bźin gśegs pa thams cad yaṅ ḥdus nas/
bcom ldan ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ
thugs rdo rje de bźin gśegs pa la gsol ba btab pa/

mi bskyod rdo rje ye śes che / rdo rje dbyiṅs ni mkhas pa che /
rdo rje gsum mchog dkyil ḥkhor gsum/gsaṅ baḥi dbyaṅs la
phyag ḥtshal lo/ I
rnam par snaṅ mdzad dag pa che / rdo rje źi ba dgaḥ ba che /
raṅ bźin ḥod gsal mchog gi mchog/ston pa rdo rje phyag ḥtshal lo/2
rin chen rgyal po rab tu zab / rdo rje nam mkhaḥ dri ma med /
raṅ bźin dag pa gos pa med / rdo rje sku la phyag ḥtshal lo / 3
rdo rje dpag med rgyal po che/mi rtog nam mkhaḥ rdo rje ḥdzin /
ḥdod chags pha rol phyin pa brñes/rdo rje gsuṅ la phyag ḥtshal lo/4
don yod rdo rje rdzogs saṅs rgyas/bsam pa thams cad rdzogs mdzad pa/
dag pa ṅo bo ñid las byuṅ / rdo rje sems dpaḥ phyag ḥtshal lo / 5
saṅs rgyas kun gyis bskul ba yi/bstod tshig źi ba ḥdi rnams kyis/
rdo rje loṅs spyod bstod na ni/de yaṅ saṅs rgyas ḥdra bar ḥgyur/ 6
de nas ston pa rdo rje ḥdzin / saṅs rgyas kun la rjes brtse ba /
rdo rje gsaṅ ba gsuṅ dag pa / rdo rjeḥi gsuṅ ni bkaḥ stsal to / 7
e maḥo saṅs rgyas thams cad kyi / chos kyi dbyiṅs ni yi ge che /
raṅ bźin ḥod gsal yoṅs su dag/nam mkhaḥi dbyiṅs bźin dri ma med/ 8

de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
saṅs rgyas thams cad kyi sku rdo rjeḥi dam tshig ḥdi/ñid kyi sku
daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
saṅs rgyas ye śes rgya mtsho yi/dam tshig bźi ni bsruṅ bar bya /
śa chen rtag tu bzaḥ bar bya / ḥdi ni dam tshig mchog yin no / 9
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
saṅs rgyas thams cad kyi gsuṅ rdo rjeḥi dam tshig ḥdi/ñid kyi sku
daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

samayacatuṣṭayaṃ rakṣyaṃ vāg[1]vajramahākṣaraiḥ /
viṇmūtraṃ sadā bhakṣyam idaṃ guhyaṃ mahādbhutam // I0

atha vajrapāṇiḥ sarvatathāgatādhipatir idaṃ [2]sarvavajradharacittavajrasamayaṃ svakāyavākcittavajrebhyo niścārayan/

samayacatuṣṭayaṃ rakṣyaṃ vajrasattvamaharddhikaiḥ/
rudhiraṃ śukrasaṃyuktaṃ sadā bhakṣyaṃ dṛḍhavrataiḥ//II
kāyavākcittavajrāṇāṃ samayo'yaṃ mahādbhutaḥ /
śāśvataḥ sarvabuddhānāṃ saṃrakṣyo vajradhāri[3]bhiḥ // I2
yaś ce[4]maṃ samayaṃ rakṣed vajrasattvo mahādyutiḥ /
kāyavākcittagataṃ tasya buddho bhavati tatkṣaṇāt // I3

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ pratyekabuddhasamayavajraṃ svakāyavākcittavajrebhyo niścārayan /

deśanā kāyikī teṣāṃ kāyavajrapratiṣṭhitā /
sa[5]ttvāvatāraṇaśīlasamayaḥ paramaśāśvataḥ // I4

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ śrāvakaśikṣāsamayaṃ svakāyavākcittavajrebhyo niścārayan /

daśakuśalān karmapathān kurvanti jñānavarjitāḥ /
hīnādhimuktikās sarve samayo'yaṃ mahādbhutaḥ // I5

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ brahmasamayaṃ svakāyavākcittavajrebhyo niścārayan /

moha[6]mārgeṇa yat karma karoti bhayabhairavam /
buddhabodhipraṇetāraṃ bhavate kāyavajratā // I6

atha vajrapāṇiḥ sarvatathāgatādhipati rudrasamayaṃ svakāyavākcittavajrebhyo niścārayan /

traidhātukasthitāṃ sarvām aṅganāṃ [7]trivajrasaṃbhavām/
kāmayed [8]vividhair bhāvaiḥ samayaḥ paramādbhutaḥ // I7

dam tshig bźi po bsruṅ bar bya / gsuṅ gi rdo rje yi ge ches /
bśaṅ gci dag ni rtag tu bzaḥ / ḥdi ni gsaṅ ba rmad byuṅ baḥo / I0
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
rdo rje ḥdzin thams cad kyi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ
daṅ thugs rdo rje las phyuṅ ṅo/
rdo rje sems dpaḥ rdzu ḥphrul ches/dam tshig bźi po bsruṅ bar bya/
khrag daṅ khu ba sbyar ba dag/brtul źugs brtan pas rtag tu bzaḥ/II
sku gsuṅ thugs kyi rdo rje yi / dam tshig ḥdi ni rmad po che /
saṅs rgyas kun gyi brtag pa ḥdi/rdo rje ḥdzin gyis bsruṅ bar bya/I2
gaṅ źig dam tshig ḥdi sruṅ ba / rdo rje sems dpaḥ ḥod po che /
de yi sku gsuṅ thugs rtogs paḥo/de ma thag tu saṅs rgyas ḥgyur/ I3
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
raṅ saṅs rgyas kyi don gyi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ
thugs rdo rje las phyuṅ ṅo/
de yi lus kyis ston pa ni / rdo rjeḥi sku la rab tu gnas /
sems can gzuṅ baḥi ṅaṅ tshul te/dam tshig mchog tu rtag paḥo / I4
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
ñan thos kyi bslab paḥi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ
thugs rdo rje las phyuṅ ṅo/
dge ba bcu yi las kyi lam / byed pa ye śes spaṅs pa rnams /
dman par mos pa thams cad kyi / dam tshig ḥdi ni rmad po che / I5
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
tshaṅs paḥi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje
las phyuṅ ṅo/
gti mug las kyi lam gaṅ rnams / byed pa ḥjigs śiṅ mi sdug pa /
saṅs rgyas byaṅ chub ston pa ste / sku yi rdo rje ñid du ḥgyur/ I6
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
drag poḥi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje
las phyuṅ ṅo/
khams gsum dag na gnas pa yi / bud med rdo rje las byuṅ rnams /
sna tshogs dṅos pos spyad pa ni/dam tshig mchog tu rmad byuṅ baḥo/I7

atha vajrapāṇiḥ sarvatathāgatādhipatir viṣṇusamayaṃ
svakāyavākcittavajrebhyo niścārayan /
yāvantaḥ sattvasaṃbhūtās trikāyābhedyasaṃsthitāḥ/
mārayed dhyānavajreṇa khavajradhātum api svayam// 18

atha vajrapāṇiḥ sarvatathāgatādhipatis trivajrasamayaṃ
svakāyavākcittavajrebhyo niścārayan /
kāyavajro bhaved brahmā vāgvajras tu maheśvaraḥ /
cittavajradharo rājā saiva viṣṇur maharddhikaḥ // 19

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvayakṣiṇī-
samayaṃ svakāyavākcittavajrebhyo niścārayan /
asṛkpiśitāhārā nityaṃ kāmaparāḥ striyaḥ /
ārādhayen mahāvajrasamayair ebhir durāsadaiḥ // 20

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvabhujagendra-
rājñīsamayaṃ svakāyavākcittavajrebhyo niścārayan /
paiśunyakṣīrāhārāḥ kāmagandhaparāś ca tāḥ /
sādhayet samayair ebhir anyathā kliśyate dhruvam// 21

atha vajrapāṇiḥ sarvatathāgatādhipatir asurakanyāsamayaṃ
svakāyavākcittavajrebhyo niścārayan /
krūrā nānābharākrāntā gandhapuṣpopabhogajāḥ /
samayo vajrapātāle durdānto vajrabhairavaḥ // 22

atha vajrapāṇiḥ sarvatathāgatādhipati rākṣasastrīsamayaṃ
svakāyavākcittavajrebhyo niścārayan /
kapālāsthidhūpatailavasayā prīṇanaṃ mahat /
samayaḥ sarvabhūtānāṃ pavitro'yaṃ mahārthakṛt // 23

de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
khyab ḥjug gi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo
rje las phyuṅ ṅo/
sems can las byuṅ ji sñed pa / dbyer med sku gsum la gnas pa /
rdo rje mkhaḥ dbyiṅs bdag ñid kyaṅ/bsam gtan rdo rjes gsad par bya/18
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
raṅ gi dam tshig gi rdo rje ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs
rdo rje las phyuṅ ṅo/
sku yi rdo rje tshaṅs par ḥgyur/gsuṅ gi rdo rje dbaṅ phyug che/
thugs kyi rgyal po rdo rje ḥdzin/de ñid khyab ḥjug rdzu ḥphrul che/19
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
gnod sbyin mo thams cad kyi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ
daṅ thugs rdo rje las phyuṅ ṅo/
khrag daṅ śa ni za ba daṅ / rtag tu gźan gyi bud med spyod /
dam tshig dkaḥ ba ḥdi rnams kyis / rdo rje chen po mñes par bya/ 20
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
kluṅi rgyal po thams cad kyi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ
daṅ thugs rdo rje las phyuṅ ṅo/
ḥo ma ḥthuṅ ba phra ma can / de dag ḥdod daṅ dri la ḥbad /
dam tshig ḥdis ni bsgrub par bya/gźan du ṅes par ñon moṅs ḥgyur/ 21
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
lha ma yin gyi bu moḥi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ
thugs rdo rje las phyuṅ ṅo/
khro źiṅ ṅa rgyal gsod pas non/spos daṅ me tog spyod la dgyes /
rdo rje sa ḥog dam tshig ste /gdul dkaḥ rdo rje ḥjigs byed paḥo/ 22
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
srin mo rnams kyi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs
rdo rje las phyuṅ ṅo/
thod rus bdug paḥi ḥbru mar daṅ / źag gis rab tu dgaḥ bar ḥgyur/
ḥbyuṅ po kun gyi dam tshig ste/dag byed ḥdi ni don chen byed / 23

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajraḍākinī-
samayaṃ svakāyavākcittavajrebhyo niścārayan /

viṇmūtrarudhiraṃ bhakṣed madyādīṃś ca pibet sadā /
vajraḍākinīyogena mārayet padalakṣaṇaiḥ // 24
svabhāvenaiva saṃbhūtā vicaranti tridhātuke /
ācaret samayaṃ kṛtsnaṃ sarvasattvahitaiṣiṇāḥ[1] // 25

sarvatraidhātukavajrasamayasamavasaraṇo[2] nāma[3] samādhiḥ/

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ kāyasiddhisamaya-
vajraṃ svakāyavākcittavajrebhyo niścārayan /

kāyikaṃ trividhaṃ sarvaṃ kārayed vajrasaṃbhavam /
buddhakāyakaraṃ[4] nityaṃ sattvadhātoḥ samantataḥ // 26

atha vajrapāṇiḥ sarvatathāgatādhipatir vāksiddhisamaya-
vajraṃ svakāyavākcittavajrebhyo niścārayan /

vākkarmapadaṃ[5] kṛtsnaṃ trailokyāmalamaṇḍalam /
vāksiddhipadaramyo'yaṃ samayo duratikramaḥ // 27

atha vajrapāṇiḥ sarvatathāgatādhipatiś cittavajrasiddhi-
samayaṃ svakāyavākcittavajrebhyo niścārayan /

manovajramayaṃ[6] sarvaṃ bhāvayed dṛḍhavajradhṛk /
eṣo hi samayaḥ proktas trivajrābhedyavajriṇām // 28

ity āha bhagavān samantasundaro[7] vajrasattvaḥ[8] /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvamantravajra-
sārasamayaṃ svakāyavākcittavajrebhyo niścārayan /

de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
rdo rje mkhaḥ ḥgro ma thams cad kyi dam tshig ḥdi/ñid kyi sku daṅ
gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
bśaṅ gci daṅ ni khrag dag bzaḥ / chaṅ la sogs paḥaṅ rtag tu btuṅ/
rdo rje mkhaḥ ḥgroḥi sbyor ba yis/gnas kyi mtshan ñid kyis bsad bya/24
ṅo bo ñid kyis kun ḥbyuṅ ba/khams gsum dag na rnam par spyod /
sems can kun la phan ḥdod paḥi/dam tshig ma lus spyad par bya/ 25
khams gsum pa thams cad kyi rdo rjeḥi dam tshig gi rjes su ḥbraṅ
ba źes bya baḥi tiṅ ṅe ḥdzin to/

de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
lus kyi dṅos grub kyi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ
thugs rdo rje las phyuṅ ṅo/
lus kyi rnam gsum thams cad ni / rdo rje las ni byed par bya /
sems can khams ni thams cad du/rtag par saṅs rgyas sku byed paḥo/26
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
ṅag gi dṅos grub kyi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs
rdo rje las phyuṅ ṅo/
tshig gi las lam ma lus par / khams gsum dri med dkyil ḥkhor te/
tshig gi dṅos grub yid ḥoṅ ḥdi/dam tshig śin tu ḥdaḥ dkaḥ baḥo/ 27
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
sems rdo rjeḥi dam tshig gi dṅos grub ḥdi/ñid kyi sku daṅ gsuṅ
daṅ thugs rdo rje las phyuṅ ṅo/
yid kyi rdo rjeḥi raṅ bźin kun / rdo rje brtan pa ḥdzin pas bsgom/
rdo rje mi phyed gsum ldan gyi/dam tshig gśad pa ḥdi yin no / 28
bcom ldan ḥdas kun tu mdzes dgaḥ rdo rje sems dpas de skad ces
bkaḥ stsal to/

de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
snags thams cad kyi rdo rjeḥi sñiṅ poḥi dam tshig ḥdi/ñid kyi
sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

buddhāṃś[1] ca bodhisattvāṃś ca pratyekajinaśrāvakāṃs[2] tathā /
kāyavākcittasaṃyogair vandayan nāśam āpnuyāt // 29

atha vajrapāniḥ sarvatathāgatādhipatiḥ sarvatathāgata-kāyavākcittavajradhyānasamayaṃ svakāyavākcittavajrebhyo niścārayan /

vajrasattvasya sarvatra kāyavākcittamaṇḍale[3] /
dhyānaṃ trivajrayogena dhyātavyaṃ mantrajāpinā // 30

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvamantravajra-sādhanasamayasaṃvaraṃ svakāyavākcittavajrebhyo niścārayan/

sattvadhātuṃ samāsena dhyānavajreṇa codayet /
trivajravandanāgrāgryaṃ[4] samayo vajrasaṃbhavaḥ // 31

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sevāsādhanopasādha-namahāsādhanasamayasaṃvaraṃ svakāyavākcittavajrebhyo niś-cārayan /

khadhātuṃ viṇmūtravajreṇa paripūrṇaṃ vicintayet[5] /
dadyāt tryadhvabuddhebhyaḥ[6] samayaḥ paramaśāśvataḥ//32

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajrāntar-dhānasamayaṃ svakāyavākcittavajrebhyo niścārayan /

kāmayet pratidinaṃ vajrīṃ[7] catuḥsandhyaṃ yathottamam/
dravyaṃ vāpi[8] haren nityaṃ samayo vajrapūrakaḥ // 33

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ khavidyādhara-samayaṃ svakāyavākcittavajrebhyo niścārayan /

kāyavākcittavajrāṇāṃ mukuṭe dhyānaṃ vicintayet /
trivajrasamayaiḥ sarvaiḥ kruddhair jetuṃ na śakyate//34

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvamantradharā-

saṅs rgyas byaṅ chub sems dpaḥ daṅ/raṅ rgyal ñan thos de bźin te/
sku gsuṅ thugs su sbyor ba ni/phyag ḥtshal na ni ma ruṅ ḥgyur/ 29
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi
bsam gtan gyi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo
rje las phyuṅ ṅo/
kun tu rdo rje sems dpaḥ yi / sku gsuṅ thugs kyi dkyil ḥkhor la/
bsam gtan rdo rje gsum sbyor bas/sṅags zlos pas ni bsam gtan bya/30
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
sṅags sgrub paḥi dam tshig daṅ sdom pa ḥdi/ñid kyi sku daṅ gsuṅ
daṅ thugs rdo rje las phyuṅ ṅo/
mdor na sems can khams rnams ni/bsam gtan rdo rjes bskul bar bya/
rdo rje gsum gyi phyag ḥtshal mchog/dam tshig rdo rje las byuṅ baḥo/31
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
bsñen pa daṅ/sgrub pa daṅ/ñe bar sgrub pa daṅ/sgrub pa chen poḥi
sdom pa ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
rdo rje bśaṅ gcis nam mkhaḥi dbyiṅs/yoṅs su gaṅ bar rnam par bsam/
dus gsum rdo rje dag la dbul / dam tshig rab tu rtag paḥo / 32
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
rdo rje mi snaṅ ba thams cad kyi dam tshig ḥdi/ñid kyi sku daṅ
gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
dus bźir ji ltar mchog bźin du / rdo rje no ni ñin re spyad /
yaṅ na rdzas kyaṅ rtag tu dbrog/dam tshig rdo rje rdzogs byed paḥo/33
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
nam mkhaḥi rig ḥdzin gyi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ
thugs rdo rje las phyuṅ ṅo/
sku gsuṅ thugs kyi rdo rje ni / dbu rgyan dag la bsam gtan bsam/
rdo rje gsum gyi dam tshig ste/khros pa rnams kyis mi thub po / 34
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
sṅags ḥchaṅ las daṅ po pa thams cad kyi dam tshig ḥdi/ñid kyi sku
daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

dikarmikasamayaṃ svakāyavākcittavajrebhyo niścārayan /

bhojane[1] kāyavajrasya bahir vajradharasya ca /

vajradharme[2] sadā kāryaṃ[3] sūtrodghāṭanavidhikriyā // 35

ity āha bhagavān svabhāvaśuddhavajraḥ /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvavajradhara-svakāyavākcittahṛdayavajrasamatāṃ vicintya tūṣṇīm abhūt/

atha khalv anabhilāpyānabhilāpyabuddhakṣetrasumeruparamāṇurajaḥsamā bodhisattvā mahāsattvāḥ sarvatathāgatān praṇipatyaivam āhuḥ /

kim ayaṃ bhagavān sarvatathāgatādhipatir vajradharaḥ sarvatathāgatabodhisattvaparṣaṇmaṇḍalamadhye tūṣṇīṃbhāvenādhivāsayati /

atha[4] bhagavantaḥ sarvatathāgatās tān sarvabodhisattvān evam āhuḥ /

kāyavākcittavajrānupalabdhisvabhāvākṣarapadaṃ kulaputrā ayaṃ sarvatathāgatakāyavākcittavajrādhipatiḥ niḥsvabhāvākṣarapadaṃ[5] vicārya tūṣṇīṃbhāvena vyavasthitaḥ / asya ca kulaputrāḥ sarvatathāgatādhipateś cintayā etad abhūt/

kāyākṣaram anutpannaṃ vākcittam[6] alakṣaṇam /

khavajrakalpanābhūtaṃ mithyāsaṃgrahasaṃgraham //iti/ 36

atha mañjuśrīpramukhā mahābodhisattvās[7] tān sarvatathāgatān evam āhuḥ /

mā bhagavantaḥ sarvatathāgatā vāgvajrapadaṃ mithyāsamudayena kalpayatha / tat kasmād dhetoḥ / sarvatathāgata-vajradhātusvabhāvacaritagatānugatiko'yaṃ[8] sarvatathāgata-kāyavākcittavajrādhipatiḥ / tat kasmād dhetoḥ / santi brahmādyā mahābodhisattvā mahābhijñājñānasaṃprāptāḥ

sku yi rdo rje kha zas la / phyi rol rdo rje ḥdzin pa daṅ /
mdo gdon cho gaḥi bya ba la / rtag par rdo rje chos su bya / 35
bcom ldan ḥdas ṅo bo ñid dag pa rdo rjes de skad ces bkaḥ stsal to/
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
rdo rje ḥdzin pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi rdo rje
mñam pa ñid rnam par dgoṅs nas caṅ mi gsuṅ bar gyur to/

de nas yaṅ brjod du med paḥi yaṅ brjod du med paḥi saṅs rgyas kyi
źiṅ ri rab kyi rdul rab tu phra ba daṅ mñam paḥi byaṅ chub sems
dpaḥ sems dpaḥ chen po rnams kyis/de bźin gśegs pa thams cad la
phyag ḥtshal nas ḥdi skad ces gsol to/
bcom ldan ḥdas de bźin gśegs pa thams cad kyi bdag po ḥdi ciḥi
slad du/de bźin gśegs pa thams cad daṅ byaṅ chub sems dpaḥi ḥkhor
gyi naṅ du caṅ mi gsuṅ bar bźugs so/
de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyis/byaṅ chub
sems dpaḥ de dag thams cad la ḥdi skad ces bkaḥ stsal to/
rigs kyi bu de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs
kyi bdag po ḥdi/sku daṅ gsuṅ daṅ thugs rdo rjeḥi ṅo bo ñid dmigs
su med paḥi yi geḥi tshig la/ṅo bo ñid med paḥi yi geḥi tshig
brjod nas/caṅ mi gsuṅ bar bźugs so/rigs kyi bu de bźin gśegs pa
thams cad kyi bdag po ḥdi sems pa ni ḥdi sñam du gyur to/
sku ni mi ḥgyur ma skyes pa / gsuṅ daṅ thugs kyaṅ mtshan ma med /
nam mkhaḥ rdo rje rtog las byuṅ/log par gzuṅ bas zin pa yin / 36

de nas ḥjam dpal la sogs paḥi byaṅ chub sems dpaḥ sems dpaḥ chen
po rnams kyis/de bźin gśegs pa de dag la/ḥdi skad ces gsol te/
bcom ldan ḥdas de bźin gśegs pa thams cad/gsuṅ rdo rjeḥi tshig la
phyin ci log kun ḥbyuṅ bar mi brtag tu gsol/de ciḥi slad du źe na/
de bźin gśegs pa thams cad kyi bdag po ḥdi ni/de bźin gśegs pa
thams cad kyi rdo rje dbyiṅs kyi ṅo bo ñid spyod par ḥgyur ba
gźegs pa daṅ byon paḥi rjes su ḥgroḥo/de ciḥi slad du źe na/
tshaṅs pa la sogs pa byaṅ chub sems dpaḥ sems dpaḥ chen po/mṅon

sarvadharmalakṣaṇasvabhāvam ajānanta[1] evaṃ vikalpayanti /
kim ayaṃ sarvatathāgatamahāvajrātmā sarvatathāgatadharma-
vajratattvam anabhijñāya[2] guhyākṣaraṃ nirdiśatīti /
atha bhagavantaḥ sarvatathāgatās tān bodhisattvān evam
āhuḥ /
tiṣṭhantu tāvad bhavanto mahābodhisattvā vayam api sarva-
tathāgatakāyavākcittavajraguhyākṣaraṃ prāpya kāyavākcitta-
bodhiṃ na jānīmahe / tat kasmād dhetoḥ / niḥsvabhāvākṣara-
saṃbhūto'nutpādavajrābhisaṃbodhiḥ[3] / yāvantaḥ kulaputrāḥ
sattvāḥ sattvasaṃgraheṇa saṃgṛhītāḥ sarve te[4] bodhiprati-
ṣṭhitāḥ buddhavajrāḥ / tat kasmād dhetoḥ / kāyavākcitta-
vajrajñānaprāptā batāmī[5] sattvās trikāyavajradharmatām[6]
upādāya /
atha vajrapāṇiḥ sarvatathāgatakāyavākcittavajrādhipatis[7]
tān sarvatathāgatān bodhisattvāṃś caivam āha /

svabhāvaśuddhanairātmye dharmadhātunirālaye /
kalpanā vajrasaṃbhūtā gīyate na ca gīyate // 37

atha bhagavantaḥ sarvatathāgatā bhagavantaṃ mahāvajra-
pāṇiṃ sarvatathāgatasvāminaṃ namaskṛtyaivam āhuḥ /
kuta imāni bhagavan sarvatathāgatakāyavākcittavajra-
siddhīni samavasaranti kva vā pratiṣṭhitāni /
sarvatathāgatādhipatir vajradharaḥ prāha /
svakāyavākcittavajrasamatāsantānavajrapratiṣṭhitāni
bhagavantaḥ sarvatathāgatāḥ sarvasiddhīni sarvavajra-
jñānāni sarvaṃ yāvat traidhātukam iti /
sarvatathāgatāḥ procuḥ / sarvatathāgatakāyavākcitta-

par śes pa chen poḥi ye śes thob pa rnams chos thams cad kyi
mtshan ñid kyi ṅo bo ñid mi śes nas ḥdi sñam du rnam par rtog
ste/ci rdo rjeḥi bdag ñid ḥdi de bźin gśegs pa thams cad kyi
chos thams cad kyi rdo rjeḥi de ḳho na ñid yoṅs su ma śes nas/
gsaṅ baḥi yi ge rnams ḥchad dam sñam du sems pa yaṅ mchis so/
de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyis/byaṅ chub
sems dpaḥ de dag la ḥdi skad ces bkaḥ stsal to/
byaṅ chub sems dpaḥ khyed rnams lta ci smos te/ṅed de bźin gśegs
pa thams cad kyis/sku daṅ gsuṅ daṅ thugs rdo rjeḥi gsaṅ ba mi
ḥgyur ba rñed paḥaṅ sku daṅ gsuṅ daṅ thugs kyi byaṅ chub mi śes
so/de ciḥi phyir źe na/skye ba med paḥi rdo rje mṅon par byaṅ
chub pa ni/ṅo bo ñid med pa mi ḥgyur ba las byuṅ baḥo/rigs kyi bu
sems can chen poḥi khoṅs su gtogs paḥi sems can ji sñed yod pa
de dag thams cad byaṅ chub la gnas pa saṅs rgyas rdo rjeḥo/de
ciḥi phyir źe na/kye ma sems can de dag ni sku gsum rdo rjeḥi
chos ñid kyi phyir/sku daṅ gsuṅ daṅ thugs rdo rjeḥi ye śes thob paḥo/
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi sku daṅ
gsuṅ daṅ thugs rdo rjeḥi bdag pos/de bźin gśegs pa thams cad daṅ/
byaṅ chub sems dpaḥ de dag la ḥdi skad ces gsuṅs so/
raṅ bźin dag ciṅ bdag med pa / chos kyi dbyiṅs ṅi gnas med pa /
rtog pa rdo rje las byuṅ ba / smra bar byed pa smra ma yin / 37

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyis/bcom ldan
ḥdas de bźin gśegs pa phyag na rdo rje chen po la phyag ḥtshal nas
ḥdi skad ces gsol te/bcom ldan ḥdas de bźin gśegs pa thams cad kyi
sku daṅ gsuṅ daṅ thugs rdo rjeḥi dṅos grub ji ltar yaṅ dag par
ḥjug /gaṅ na gnas/de bźin gśegs pa thams cad kyi bdag po rdo rje
ḥdzin pas gsuṅs pa/bcom ldan ḥdas de bźin gśegs pa thams cad kyi
dṅos grub thams cad daṅ/thams cad mkhyen pa daṅ khams gsum ji sñed
pa dag/raṅ gi sku daṅ gsuṅ daṅ thugs kyi rgyud kyi rdo rje la gnas
so/de bźin gśegs pa thams cad kyis slar gsol pa/bcom ldan ḥdas

vajrasiddhīni sarvatraidhātukaṃ ca bhagavan kutra sthitam/
sarvatathāgatajñānādhipatiḥ āha / ākāśadhātupratiṣṭhitāni
bhagavantaḥ sarvatathāgatāḥ sarvatathāgatakāyavākcitta-
[1]siddhīni sarvatraidhātukaṃ ca /
sarvatathāgatāḥ procuḥ / ākāśaṃ[2] kutra sthitam /
vajradharaḥ prāha / na kvacit /
atha te sarvatathāgatā bodhisattvāś cāścaryaprāptā
adbhutaprāptā imaṃ[3] ghoṣam akārṣuḥ /

aho vajra aho vajra aho vajrasya deśanā /
yatra na kāyavākcittaṃ tatra rūpaṃ vibhāvyate // 38
atha vajradharaḥ śāstā sarvabuddhanamaskṛtaḥ /
trivajrāgramahāgrāgras trivajraparameśvaraḥ /
bhāṣate sarvasiddhīnāṃ vidyāpuruṣabhāvanām // 39
khavajradhātumadhyasthaṃ bhāvayed buddhamaṇḍalam/
kāyavajraṃ prabhāvitvā vajraṃ mūrdhni prabhāvayet// 40
trimukhaṃ trikāyasaṃbhūtaṃ visphurantaṃ vicintayet/
vajracakradharaṃ dhyātvā śīghraṃ bodhim avāpnuyāt //4I
kulabhedena sarveṣām idaṃ guhyaṃ vicintayet /
anyathā bhāvanā teṣāṃ siddhir bhavati nottamā // 42
ity āha bhagavān vidyāpuruṣavajraguhyaḥ /

[4]tridhātubhūtāṃ mahārājñīṃ prīṇayantīṃ vicintayet /
evaṃ tuṣyanti te vṛṣabhā vajrakāyatrilakṣ[5]itāḥ // 43
yaś cedaṃ bhāvayet kaś cid bodhisattvo mahāyaśāḥ /
trikāyasiddhim āpnoti saptāhena mahādyutiḥ // 44

atha bhagavān vajrapāṇiḥ sarvatathāgatādhipatiḥ punar
api kāyavākcittavajrasamuccayaguhyarahasyaṃ svakāyavāk-
cittavajrebhyo niścārayan /

de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi
dṅos grub daṅ/khams gsum thams cad gaṅ na gnas/de bźin gśegs pa
thams cad kyi bdag po ye śes rdo rjeḥi bdag pos gsuṅs pa/bcom ldan
ḥdas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi
dṅos grub daṅ/khams gsum pa thams cad ni nam mkhaḥ la gnas so/
de bźin gśegs pa thams cad kyis gsol pa/nam mkhaḥ gaṅ na gnas/
de bźin gśegs pa thams cad kyi bdag pos gsuṅs pa/gaṅ na yaṅ ma
yin no/
de nas byaṅ chub sems dpaḥ de dag ṅo mtshar du gyur rmad du gyur
nas/
e maḥo rdo rje e rdo rje / e maḥo rdo rje yi bśad pa /
gaṅ du lus daṅ ṅag sems med / de ru gzugs ni rnam par bsgom / 38
de nas ston pa rdo rje ḥdzin / saṅs rgyas kun gyis phyag byas nas/
rdo rje gsum mchog mchog chen mchog/rdo rje gsum gyi dbaṅ phyug mchog/
rig paḥi skyes bu sgom pa yi / dṅos grub kun ni bśad par mdzad / 39
mkhaḥ dbyiṅs rdo rjeḥi dbus gnas par/saṅs rgyas dkyil ḥkhor
bsgom par bya /
rdo rjeḥi sku ni rab bsgoms nas/spyi bor rdo rje rab tu bsgom / 40
źal gsum sku gsum las byuṅ ba / rnam par ḥphro ba bsam par bya /
rdo rje ḥkhor lo ḥdzin bsam na/byaṅ chub myur du thob par ḥgyur/ 41
thams cad rigs kyi bye brag gis / gsaṅ ba ḥdi ni rnam par bsam /
gźan du rnam par bsgoms na ni/ de dag dṅos grub mchog mi ḥgyur / 42
bcom ldan ḥdas rig paḥi skyes bu rdo rje gsaṅ bas de skad ces
bkaḥ stsal to/
khams gsum las byuṅ rgyal mo che/mñes par byed ma rnam bsams nas/
rdo rje sku gsum gyis mtshan pa/khyu mchog des ni mñes par ḥgyur/43
gaṅ źig ḥdi dag sgom pa yi / byaṅ chub sems dpaḥ grags chen rnams/
źag bdun gyis ni gzi che baḥi/sku gsum dṅos grub thob par ḥgyur/ 44

de nas yaṅ bcom ldan ḥdas kyis sku daṅ gsuṅ daṅ thugs rdo rje
bsdus paḥi gsaṅ ba ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las
phyuṅ ṅo/

kāyavākcittasamayaṃ mahāmudrārthakalpanā[1] /

bhāvayed vidhivat sarvān kṣaṇād buddhatvam āpnuyāt//45

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarvasādhakakāyavākcittarahasyaṃ svakāyavākcittavajrebhyo niścārayan /

hastamudrāṃ na badhnīyād yadīcched bodhim[2] uttamām /

samayaḥ sarvamantrāṇāṃ nātikramyo jinair api // 46

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarvabuddhasamayaṃ svakāyavākcittavajrebhyo niścārayan /

viṇmūtraśukraraktānāṃ jugupsāṃ naiva kārayet /

bhakṣayed vidhinā nityam idaṃ guhyaṃ trivajrajam // 47

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vāgvajrasamayaṃ svakāyavākcittavajrebhyo niścārayan /

traidhātukapathe ramye yāvantyo yoṣitaḥ smṛtāḥ /

kāmayed vidhivat sarvā vāgvajrair na jugupsayet[3] // 48

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api cittavajrasamayaṃ svakāyavākcittavajrebhyo niścārayan /

yāvantaḥ sarvasamayās trivajrakāyasaṃsthitāḥ[4] /

prīṇayet[5] trivajrasamayaiś cittavajraṃ na jugupsayet//49

ity āha bhagavāṃś trivajrasamayaḥ /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarvatathāgataguhyavajraṃ svakāyavākcittavajrebhyo niścārayan/

pañcaskandhāḥ samāsena pañcabuddhāḥ prakīrtitāḥ /

vajrāyatanāny eva bodhisattvāgramaṇḍalam // iti / 50

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api traidhātukacakraṃ[6] svakāyavākcittavajrebhyo niścārayan /

pṛthivī locanā khyātā abdhātur māmakī smṛtā /

[7]tejas tu pāṇḍarā khyātā vāyus tārā prakīrtitā /

khavajradhātusamayaḥ saiva vajradharaḥ smṛtaḥ // 51

sku gsuṅ thugs kyi dam tshig ni/phyag rgya chen poḥi don rtogs pa/
cho ga bźin du kun bsgoms na/skad cig gis ni saṅs rgyas ṇthob/ 45
de nas phyag na rdo rjes sgrub pa po thams cad kyi lus daṅ ṅag
daṅ sems gsaṅ ba ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las
phyuṅ ṅo/
gal te byaṅ chub mchog ḥdod na/lag paḥi phyag rgya mi bciṅ ṅo/
sṅags rnams kun gyi dam tshig ḥdi/rgyal ba rnams kyaṅ mi ḥdaḥo/ 46
de nas yaṅ phyag na rdo rjes saṅs rgyas thams cad kyi dam tshig
ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
bśaṅ gci khu ba khrag rnams ni / smad pa dag du yoṅ mi bya /
cho ga bźin du rtag tu bzaḥ / gsaṅ ḥdi rdo rje gsum byuṅ yin / 47
de nas yaṅ bcom ldan ḥdas phyag na rdo rjes gsuṅ rdo rjeḥi dam
tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
khams gsum dag gi lam mchog na / bud med ji sñed yod pa rnams /
thams cad cho ga bźin du spyad / gsuṅ gi rdo rje mi smad do / 48
de nas yaṅ phyag na rdo rjes thugs kyi dam tshig ḥdi/ñid kyi sku
daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
rdo rje sku gsum la gnas pa / dam tshig ji sñed yod pa kuṅ /
rdo rje gsum gyi dam tshig gis / mgu źiṅ tshim pa rab tu bya /
thugs kyi rdo rje mi smad do / 49
bcom ldan ḥdas dam tshig chen po gsum gyi dam tshig gis de skad
ces bkaḥ stsal to/
de nas yaṅ phyag na rdo rje de bźin gśegs pa thams cad kyi bdag
pos/de bźin gśegs pa thams cad kyi gsaṅ baḥi rdo rje ḥdi/ñid kyi
sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
mdor na phuṅ po lṅa rnams ni / saṅs rgyas lṅar ni rab tu bsgrags /
rdo rjeḥi skye mched ñid dag kyaṅ/byaṅ chub sems dpaḥi
dkyil ḥkhor mchog/50
de nas phyag na rdo rjes khams gsum gyi ḥkhor lo ḥdi/ñid kyi sku
daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
sa ni spyan źes bya ba yin / chu yi khams ni māmakī /
dkar daṅ sgrol ma źes bya ba / me daṅ rluṅ du rab tu bsgrags /
mkhaḥ dbyiṅs rdo rje dam tshig ni/rdo rje ḥdzin pa de ñid [illegible] /

ity āha bhagavān sarvatathāgatabhuvanesvaro mahāvajrasattvaḥ/ atha bhagavān sarvatathāgatakāyavākcittavajras tathāgataḥ sarvatathāgatasamatāvihāraṃ nāma samādhiṃ samāpannaḥ / samāpadya ca sarvatathāgataparṣanmaṇḍalam avalokya tūṣṇīm abhūt /

atha khalu maitreyo bodhisattvo mahāsattvaḥ sarvatathāgatān praṇipatyaivam āha / sarvatathāgatakāyavākcittavajrarahasyaguhyasamājābhiṣikto bhagavān vajrācāryaḥ sarvatathāgataiḥ sarvabodhisattvaiś ca kathaṃ draṣṭavyaḥ/ sarvatathāgatāḥ prāhuḥ / bodhicittavajra iva kulaputra sarvatathāgataiḥ sarvabodhisattvaiś ca draṣṭavyaḥ / tat kasmād dhetoḥ / bodhicittaś cācāryaś cādvayam etad advaidhīkāram / yāvat kulaputra saṃkṣepeṇa kathayāmaḥ / yāvanto daśadiglokadhātuṣu buddhāś ca bodhisattvāś ca tiṣṭhanti dhriyante yāpayanti ca sarve te triṣkālam āgatya[2] tam ācāryaṃ sarvatathāgatapūjābhiḥ saṃpūjya[3] svabuddhakṣetraṃ prakrāmanti / evaṃ ca vāgvajrākṣarapadaṃ niścārayanti / pitāsmākaṃ sarvatathāgatānāṃ mātāsmākaṃ sarvatathāgatānāṃ[4] yāvac chāstāsmākaṃ sarvatathāgatānām / tadyathāpi nāma kulaputra yāvanto buddhā bhagavanto daśasu dikṣu viharanti / teṣāṃ ca buddhānāṃ bhagavatāṃ yāvat kāyavākcittavajraḥ puṇyaskandhaḥ /[5] ācāryasyaikaromakūpāgravivare viśiṣyate / tat kasmād[6] dhetoḥ / bodhicittaṃ kulaputra sarvabuddhajñānānāṃ sārabhūtam utpattiyāvat sarvajñajñānākaram iti /

bcom ldan ḍas de bźin gśegs pa thams cad kyi gnas kyi dbaṅ phyug rdo rje sems dpaḥ chen pos de skad ces bkaḥ stsal to/ de nas bcom ldan ḍas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rje de bźin gśegs pa/de bźin gśegs pa thams cad kyi mñam pa ñid la gnas pa źes bya baḥi tiṅ ṅe ḍdzin la sñoms par źugs so/sñoms par źugs nas kyaṅ de bźin gśegs pa thams cad kyi ḍkhor gyi dkyil ḍkhor la gzigs nas caṅ mi gsuṅ bar gyur to/

de nas yaṅ byaṅ chub sems dpaḥ sems dpaḥ chen po byams pas/de bźin gśegs pa thams cad la phyag ḍtshal nas ḍdi skad ces gsol to/bcom ldan ḍas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi gsaṅ ba gsaṅ ba ḍdus par mṅon par dbaṅ bskur baḥi slob dpon la/de bźin gśegs pa thams cad daṅ/byaṅ chub sems dpaḥ thams cad kyis ji ltar blta bar bgyi/rigs kyi bu de bźin gśegs pa thams cad daṅ/byaṅ chub sems dpaḥ rnams kyis byaṅ chub kyi sems rdo rje bźin du blta bar byaḥo/de ciḥi phyir źe na/slob dpon ni byaṅ chub kyi sems daṅ mñam źiṅ rnam par gñis su dbyer med do/rigs kyi bu mdor bstan na/phyogs bcuḥi ḍjig rten gyi khams na saṅs rgyas daṅ byaṅ chub sems dpaḥ ji sñed ḍkhod ciṅ ḍtsho ba skyoṅ ba de dag thams cad dus gsum du byon nas/slob dpon de la de bźin gśegs pa thams cad kyi mchod pas yaṅ dag par mchod nas/saṅs rgyas kyi źiṅ der yaṅ ḍgro źiṅ ṅag rdo rjeḥi yi ge yaṅ ḍdi skad du ḍbyin to/ bdag cag de bźin gśegs pa thams cad kyi phaḥo/bdag cag de bźin gśegs pa thams cad kyi maḥo/źes bya ba nas/bdag cag de bźin gśegs pa thams cad kyi ston paḥo/źes bya baḥi bar duḥo/ḍdi lta ste/dper na rigs kyi bu saṅs rgyas bcom ldan ḍas phyogs bcu na ji sñed bźugs pa daṅ/saṅs rgyas bcom ldan ḍas de rnams kyi sku daṅ gsuṅ daṅ thugs rdo rje las byuṅ baḥi bsod nams kyi phuṅ po/ji sñed pa de bas kyaṅ slob dpon gyi ba spuḥi bu ga gcig gi bsod nams khyad par du ḍphags so/de ciḥi phyir źe na/rigs kyi bu/byaṅ chub kyi sems ni saṅs rgyas kyi yeśes kyi sñiṅ por gyur paḥo/skye baḥi gnas su gyur pa nas/thams cad mkhyen paḥi ye śes kyi ḍbyuṅ gnas yin paḥi bar duḥo/

atha khalu maitreyo bodhisattvo mahāsattvo bhītaḥ saṃ-
trastamanasas tūṣṇīm abhūt /

atha khalv akṣobhyas tathāgato ratnaketus tathāgato'
mitābhas[1] tathāgato'moghasiddhis tathāgato vairocanas
tathāgataḥ sarvavajradharasiddhisamayālambanavajraṃ[2] nāma
samādhiṃ samāpadyaitān sarvabodhisattvān āmantrayate sma/
śṛṇvantu bhagavantaḥ sarvabodhisattvā ye'pi te daśasu
dikṣu buddhā bhagavantas tryadhvavajrajñānasaṃbhūtās te'
pi[3] guhyasamājacāryam[4] āgatya pūjayanti namaskurvanti ca /
tat kasmād dhetoḥ / śāstā sarvabodhisattvānāṃ[5] sarvatathā-
gatānāṃ ca sa eva bhagavān mahāvajradharaḥ sarvabuddha-
jñānādhipatir iti /
atha te sarve mahābodhisattvās tān sarvatathāgatān evam
āhuḥ / sarvatathāgatakāyavākcittasiddhīni bhagavantaḥ
kutra sthitāni[6] / sarvatathāgatāḥ prāhuḥ / trikāyaguhya-[7]
kāyavākcittavajrācārasya kāyavākcittasthitāni / mahā-
bodhisattvāḥ prāhuḥ / kāyavākcittaguhyavajraṃ kutra
sthitam / na kvacit /
atha te mahābodhisattvā āścaryaprāptā adbhutaprāptāḥ
tūṣṇīṃsthitā abhūvan /

atha bhagavān vajrapāṇis tathāgataḥ guhyavajrasamādher
vyutthāya sarvatathāgatān sarvabodhisattvāṃś cāmantrayate
sma / śṛṇvantu bhagavantaḥ sarvatathāgatāḥ sarvabodhi-
sattvāś ca sarvatathāgatabodhisaṃbhavavajraṃ[8] nāma samādhi-[9]
mahā
maṇḍalam /
atha khalu sarvatathāgatā bodhisattvāś ca kṛtāñjaliputā
bhagavantaṃ vajradharam evam āhuḥ /

de nas yaṅ byaṅ chub sems dpaḥ byams pa yid ḥjigs śiṅ skrag nas
caṅ mi smra bar gyur to/
de nas de bźin gśegs pa/mi bskyod pa daṅ/de bźin gśegs pa dkon mchog
dpal daṅ/de bźin gśegs pa ḥod dpag tu med pa daṅ/de bźin gśegs pa
gdon mi za bar grub pa daṅ/de bźin gśegs pa rnam par snaṅ mdzad
rnams/rdo rje ḥdzin thams cad kyi dṅos grub kyi dam tshig la
dmigs pa rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas/
byaṅ chub sems dpaḥ de dag thams cad la bkaḥ stsal pa/byaṅ chub
sems dpaḥ khyed rnams thams cad ñon cig/gaṅ yaṅ phyogs bcuḥi saṅs
rgyas bcom ldan ḥdas dus gsum gyi rdo rjeḥi ye śes las byuṅ ba de
rnams kyaṅ/gsaṅ ba ḥdus paḥi slob dpon daṅ phrad na mchod pa byed
ciṅ phyag ḥtshal to/de ciḥi phyir źe na/de ñid ston pa yin bcom
ldan ḥdas rdo rje ḥdzin pa yin/saṅs rgyas thams cad kyi ye śes
kyi bdag po yin paḥi phyir ro/
de nas byaṅ chub sems dpaḥ chen po de dag thams cad kyis/de bźin
gśegs pa thams cad la ḥdi skad ces gsol to/bcom ldan ḥdas de bźin
gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi dṅos grub rnams
ci la gnas/de bźin gśegs pa thams cad kyis bkaḥ stsal pa/sku gsum
gsaṅ baḥi sku daṅ gsuṅ daṅ thugs ni/rdo rje slob dpon gyi lus daṅ
ṅag daṅ sems rdo rje la gnas so/byaṅ chub sems dpaḥ chen po rnams
kyis gsol pa/lus daṅ ṅag daṅ sems rdo rje gaṅ la gnas/gaṅ la yaṅ
mi gnas so/de nas byaṅ chub sems dpaḥ de dag ṅo mtshar du gyur
rmad du gyur nas caṅ mi smra bar ḥkhod do/

de nas bcom ldan ḥdas phyag na rdo rje/de bźin gśegs paḥi gsaṅ
baḥi rdo rjeḥi tiṅ ṅe ḥdzin las bźeṅs nas/de bźin gśegs pa thams
cad daṅ/byaṅ chub sems dpaḥ rnams la bos te bkaḥ stsal pa/de bźin
gśegs pa thams cad daṅ byaṅ chub sems dpaḥ khyed thams cad/de bźin
gśegs pa thams cad kyi byaṅ chub kyi sems kun ḥbyuṅ ba źes bya
baḥi tiṅ ṅe ḥdzin gyi dkyil ḥkhor ñon cig/
de nas yaṅ de bźin gśegs pa daṅ/byaṅ chub sems dpaḥ de dag thams
cad kyis thal mo sbyar nas/bcam ldan ḥdas la ḥdi skad ces gsol to/

deśayatu bhagavān deśayatu sugato mahāmaṇḍalam iti /

khadhātumadhyagataṃ cintec caturasraṃ suśobhanam /
buddhamaṇḍalayogena dhyānavajraṃ pracodayet // 52
vajramaṇḍaladhyānena āsanaṃ sarvacā[1]kriṇām /
pūjāṃ tenaiva vidhinā kurvīta matimān sadā // 53
ācāryaṃ hṛdaye dhyātvā abhiṣekaṃ samārabhet /
khadhātuṃ sarvabuddhais tu paripūrṇaṃ vicintayet /
pātayed vidhivat sarvān abhiṣekapadais tribhiḥ // 54
anena bodhim[2]āpnoti sarvasattvahitaiṣiṇīm /
sidhyate kāyavākcittaṃ sarvasiddhimahādbhutam // 55
sarvabuddhabodhisattvasamayacakraṃ nāma dhyānamaṇḍalam /

atha khalu vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarvatathāgatavajrayogaṃ nāma kāyavākcittavajraguhyaṃ[3] svakāyavākcittavajrebhyo niścārayan /

/ HŪṂ[4] HRĪḤ KHAṂ /

khadhātumadhyagataṃ cinted asthimāṃsādimaṇḍalam /
trikāyavākcittahṛdayaṃ[5] vajrasattvaṃ[6] vibhāvayet // 56
krūraṃ vikṛtaṃ saṃkruddhaṃ nīlotpalasamaprabham /
caturbhujaṃ vidhānena ka[7]pālahastaṃ vibhāvayet // 57
pañcaraśmiprabhodyotāṃ svajihvāṃ bhāvayed vratī /
dhyānava[8]jraprayogeṇa rudhirākarṣaṇam uttamam // 58
triśūlaṃ vajrasamayaṃ kīlakaṃ dāruṇottamam /
pīḍayed vajrayogena buddhakāyam api svayam // iti / 59

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api vajrāhā-rasamaya[9]kṛtyārthaṃ svakāyavākcittavajrebhyo niścārayan /

annaṃ vāthavā pānaṃ yat kiṃcid bhakṣayed vratī /
viṇmūtramāṃsayogena vidhivat parikalpayet // 60

bcom ldan ḥdas dkyil ḥkhor chen po bśad du gsol/bde bar gśegs pa bśad du gsol/
nam mkhaḥi dbyiṅs su dbus bsam pa/gru bźi lham pa rab tu mdzes/
saṅs rgyas dkyil ḥkhor sbyor ba yis/bsam gtan rdo rje
rab bskul bya/ 52
rdo rje dkyil ḥkhor bsam gtan gyis/ḥkhor lo can kun bźugs par bya/
mchod paḥi cho ga de ñid kyis/blo daṅ ldan pas rtag tu bya / 53
slob dpon sñiṅ khar rab bsgoms nas/dbaṅ bskur ba ni brtsam par bya/
saṅs rgyas kun gyis nam mkhaḥi dbyiṅs/yoṅs su gaṅ bar rnam bsgoms la/
dbaṅ bskur ba yi gnas gsum gyis/thams cad cho ga bźin du dbab / 54
sems can kun la phan ḥdod paḥi/byaṅ chub ḥdi yis ḥbab ḥgyur źiṅ/
ṅo mtshar chen poḥi dṅos grub kun/sku gsuṅ thugs ni ḥgrub
par ḥgyur / 55
saṅs rgyas daṅ byaṅ chub sems dpaḥ kyi dam tshig gi ḥkhor lo źes
bya ba/bsam gtan gyi dkyil ḥkhor ro/

de nas yaṅ phyag na rdo rje de bźin gśegs pa thams cad kyi rdo rje
sbyor ba źes bya ba/sku daṅ gsuṅ daṅ thugs rdo rjeḥi gsaṅ ba ḥdi/
ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

/ HŪṂ HRĪḤ KHAṂ /

śa rus la sogs dkyil ḥkhor ni/nam mkhaḥi dbyiṅs kyi dbus su bsam/
sku daṅ gsuṅ thugs gsum sñiṅ po/rdo rje sems dpaḥ bsgom par bya/ 56
drag po mi sdug khros pa ni / utpal sṅon poḥi kha dog ḥdra /
phyag bźi pa yi cho ga yis / phyag na thod pa bsnams par bsgom / 57
ḥod zer lṅa rnams yaṅ dag byuṅ/raṅ lce brtul źugs can gyis bsgom/
bsam gtan rdo rje sbyor ba yis/khrag draṅ ba ni mchog yin no / 58
rtse gsum rdo rje dam tshig daṅ/ phur bu drag po mchog dag gis/
saṅs rgyas ñid kyi sku dag kyaṅ/rdo rjeḥi sbyor bas gdab par bya/59
de nas yaṅ phyag na rdo rjes rdo rjeḥi kha zas kyi dam tshig gi
bya ba ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
bzaḥ baḥam btuṅ ba gaṅ cuṅ zad/brtul źugs can gyis gaṅ bzaḥ ba /
bśaṅ gci śa yi sbyor ba yis / cho ga bźin du yoṅs su brtab / 60

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarvatathāgatakāyavākcittavajrapūjāgryaṃ svakāyavākcittavajrebhyo niścārayan /

pañcopahārapūjāgraiḥ pūjanaṃ ca prakalpayet /
eṣo hi sarvavajrāṇāṃ[1] ṣamayo duratikramaḥ // 61

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarvatathāgatakāyavākcittapūjārahasyaṃ svakāyavākcittavajrebhyo niścārayan /

dvayendriyaprayogeṇa svaśukrādiparigrahaiḥ /
pūjayed vidhivat sarvān buddhabodhiṃ avāpnuyāt // 62

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarvatathāgatakāyavākcittasaṃvaraṃ svakāyavākcittavajrebhyo niścārayan /

sattvadhātor anantasya mātāṃ samayadhāriṇīm /
kāmayet[2] trivajrasamayaiḥ saṃvaro'yaṃ mahādbhutaḥ // 63

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarvasādhakasaṃvaravajraṃ svakāyavākcittavajrebhyo niścārayan/

kāyavākcittasaṃbhogaṃ triguhyālayavajrajam /
sādhayāmy ahaṃ bhadraṃ nāśayen[3] nātra sarvathā // 64

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarvasādhakavajrasattvasaṃvaraṃ svakāyavākcittavajrebhyo niścārayan /

vitastimātram atikramya mūrdhni maṇḍalakalpanā /
OṂkāraṃ madhyagataṃ dhyātvā pañcāmṛtanipātanam // 65
anena vajrayogena tejasvī bhavate kṣaṇāt /
kāyavākcittasausthityaṃ bhavate nātra saṃśayaḥ // 66

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ punar api sarvamantradharakāyavākcittaguhyaṃ[4] svakāyavākcittavajrebhyo niścārayan /

caityakarma na kurvīta na ca pustakavācanam /
maṇḍalaṃ naiva kurvīta na trivajrāgravandanam // 67

de nas yaṅ phyag na rdo rjes de bźin gśegs pa thams cad kyi sku
daṅ gsuṅ daṅ thugs rdo rje mchod paḥi mchog ḥdi/ñid kyi sku daṅ
gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
mchod paḥi yo byad mchog lṅa ni/mchod pas de dag mchod par bya /
ḥdi ni rdo rje thams cad kyi / dam tshig śin tu ḥdaḥ dkaḥ baḥo / 61
de nas yaṅ phyag na rdo rje de bźin gśegs pa thamscad kyi sku daṅ
gsuṅ daṅ thugs kyi mchod pa gsaṅ ba ḥdi/ñid kyi sku daṅ gsuṅ daṅ
thugs rdo rje las phyuṅ ṅo/
dbaṅ po gñis kyi sbyor ba yis[1] / bdag gi khu ba la sogs pa[2] /
cho ga bźin du kun mchod na / saṅs rgyas byaṅ chub thob par ḥgyur/62
de nas yaṅ phyag na rdo rje de bźin gśegs pa thams cad kyi spyod
pa/lus daṅ ṅag daṅ sems kyi sdom pa ḥdi[3]/ñid kyi sku daṅ gsuṅ daṅ
thugs rdo rje las phyuṅ ṅo/
sems can khams rnams mthaḥ yas kyi/dam tshig ḥdzin paḥi ma rnams la/
dam tshig gsum gyi rdo rje[4] spyad/sdom pa ḥdi ni rmad po che / 63
de nas yaṅ phyag na rdo rjes sgrub pa po thams cad kyi sdom paḥi
rdo rje ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
lus daṅ ṅag sems loṅs spyod kyi/ gsaṅ ba gsum gnas rdo rje skyes/
bzaṅ po bdag gis bsgrub par bya/ḥdir ni yoṅ ye ḥjig par ḥgyur / 64
de nas yaṅ phyag na rdo rjes sgrub pa po thams cad kyi rdo rje
sems dpaḥi sdom pa ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las
phyuṅ ṅo/
mtho gaṅ tsam gyis dpags par ni/spyi bor dkyil ḥkhor brtag par bya/
OṂ ni dbus su gnas bsams nas / bdud rtsi lṅa po dbab par bya / 65
rdo rjeḥi sbyor ba ḥdi yis ni / skad cig daggis gzi can ḥgyur /
lus daṅ ṅag sems bder gnas pa / ḥgyur bar ḥdi ni dogs pa med / 66
de nas yaṅ phyag na rdo rjes snags ḥdzin pa thams cad kyi lus daṅ
ṅag daṅ sems kyi gsaṅ ba ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje
las phyuṅ ṅo/
mchod rten dag gi las mi bya / glegs bam klag paḥaṅ mi bya źiṅ /
dkyil ḥkhor dag kyaṅ yoṅ mi bya/rdo rje gsum mchog phyag mi byaḥo/67

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ sarvaviṣāpahāra-stambhanākarṣaṇaguhyaṃ svakāyavākcittavajrebhyo niścārayan /

/ OṂ[I] /

cakramadhyagataṃ sthāpya sitāṃśujvālamālinam /
pītāṃśuraśmigahanaṃ bhāvayet pītasannibham /
trivajraraśmisamayair[2] bījo'yaṃ triguhyasaṃbhavaḥ// 68

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ kāyavākcittarakṣā-[3]cakraṃ mantravajrasaṃyuktaṃ svakāyavākvittavajrebhyo niścārayan /

OṂ HULU HULU TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA AMṚTE HŪṂ PHAṬ SVĀHĀ /

bhūrjapatrādiṣu cakraṃ karmavajrapratiṣṭhitam /
HAṂkāraṃ madhyagataṃ kṛtvā[4] nāma madhye samālikhet// 69
mantrākṣarapadaiḥ samyak maṇḍitaṃ sthāpayet sadā /
eṣo hi sarvamantrāṇāṃ triguhyālayasaṃbhavaḥ // 70

atha vajrapāṇiḥ sarvatathāgatādhipatir vajrāñjanapadaṃ svakāyavākcittavajrebhyo niścārayan /

catuṣpathaikavṛkṣe ca mātṛsthāne śivālaye /
vajrāñjanapadaṃ tatra kapāle pātayet sadā // 71

mahātailaṃ rudhiraṃ viṣṭaṃ padmasūtrārkanālena[5] vartiṃ kṛtvā kṛṣṇacaturdaśyām ardharātrau vajrāñjanaṃ pātayed budhaḥ / tatraivāṣṭaśatābhimantritaṃ[6] kṛtvā trividhā siddhir bhavatīty āha bhagavān samantabhadraḥ /

atha bhagavantaḥ sarvatathāgatā vajrapāṇiṃ sarvatathā-gatādhipatim evam āhuḥ / katibhir bhagavan guhyākṣaraiḥ samānvāgatās te bodhisattvā mahāsattvā ya idaṃ sarva-tathāgatacaryāvajraṃ sarvatathāgataguhyasamayaṃ śraddhā-syanti bhāvayiṣyanti ca /

de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
dug thams cad ḥbyin paḥam gnon pa daṅ ḥdren paḥi gsaṅ ba ḥdi/ñid
kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/

/ OṂ /

ḥod zer dkar poḥi phreṅ ba can/ḥkhor loḥi dbus su chud par bźag/
ḥod zer ser po ḥkhrigs pa ni / ser po lta bur bsgom par bya /
rdor gsum ḥod zer dam tshig gis/sa bon gsaṅ gsum las byuṅ baḥo/ 68
de nas yaṅ phyag na rdo rje de bźin gśegs pa thams cad kyi bdag
pos/lus daṅ ṅag daṅ sems sruṅ baḥi ḥkhor loḥi sṅags rdo rje daṅ
ldan pa ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las phyuṅ ṅo/
OṂ HULU HULU TIṢṬHA TIṢṬHA BANDHA BANDHA HANA HANA DAHA DAHA
AMRITE HŪṂ PHAṬ /
gro ga la sogs ḥkhor lo ni / las kyi rdo rje la gnas par /
HAṂ ni dbus su bźag nas su / miṅ ni dbus su bri bar bya / 69
sṅags kyi yi geḥi tshigs rnams kyis/brgyan te rtag tu gźag par bya/
ḥdi ni sṅags rnams thams cad kyi/gsaṅ ba gsum gyi gnas bsdus paḥo/70
de nas yaṅ phyag na rdo rje de bźin gśegs pa thams cad kyi bdag
pos/rdo rje andzanaḥi dam tshig ḥdi/ñid kyi sku daṅ gsuṅ daṅ thugs
rdo rje las phyuṅ ṅo/
lam gyi bźi mdo śiṅ gcig druṅ / ma moḥi gnas sam źi gnas su /
de ru rdo rje andzana / thod par rtag tu dbab par bya / 71
tshil chen po daṅ khrag daṅ bsaṅ ba daṅ padmoḥi skud pa daṅ
arkaḥi skud pas me mar gyi sñiṅ po byas la/tshes ñi śu dguḥi
nam phyed na/rdo rje andzana dbab par byaḥo/de ñid la sṅags brgya
rtsa brgyad btab na/dṅos grub rnam pa gsum du ḥgyur ro/źes bcom
ldan ḥdas kun tu bzaṅ pos gsuṅs so/

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyis/phyag na
rdo rje de bźin gśegs pa thams cad kyi bdag po la ḥdi skad ces
gsol to/bcom ldan ḥdas gsaṅ baḥi yi ge du daṅ ldan na byaṅ chub
sems dpaḥ sems dpaḥ chen po de dag/de bźin gśegs pa thams cad kyi
gsaṅ baḥi dam tshig gi spyod paḥi rdo rje ḥdi la dad ciṅ sgom par

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ tān sarvatathāgatān evam āha / triguhyākṣarair bhagavantaḥ sarvatathāgatāḥ samānvāgatās te bodhisattvā mahāsattvā ya idaṃ sarvatathāgatabodhicaryāvajraṃ śraddhāsyanti bhāvayiṣyanti ca /

sarvatathāgatāḥ prāhuḥ / katamais tribhiḥ /

vajradharaḥ prāha / [1] sarvatathāgatakāyavajreṇa / sarvatathāgatavāgvajreṇa / sarvatathāgatacittavajreṇa / ebhis tribhiḥ /

atha te sarvatathāgatā bhagavato vajrapāṇeḥ pādayor nipatya tūṣṇīṃ sthitā abhūvan /

atha vajrapāṇiḥ sarvatathāgatādhipatiḥ tān sarvatathāgatān bodhisattvāṃś cāmantrayate sma / bhūtapūrvaṃ bhagavantaḥ sarvatathāgatā anabhilāpyānabhilāpyabuddhakṣetrusumeruparamāṇavarajaḥsamāḥ kalpāḥ kṣīṇā yāvad bhagavato dīpaṅkarasya tathāgatasyārhataḥ samyaksambuddhasyātikrāntasya kāśyapasyāpi mahāmuner abhisambuddhasya na bhāṣitam / tat kasmād dhetoḥ / abhavyā bhagavantaḥ sattvā asya mahāguhyapadārthasya tena kālena tena samayena mayā na bhāṣitam / api tu bhagavantaḥ sarvatathāgatā asmin guhyasamāje buddhabodhiṃ kṣaṇalavamuhūrtenaiva niṣpādayanti / yad anekair gaṅgānadīvālukāsamaiḥ kalpair ghaṭayanto vyāyacchanto bodhisattvā bodhiṃ na prāpnuvanti / tad ihaiva janmani guhyasamājābhirato bodhisattvaḥ sarvatathāgatānāṃ buddha iti saṃkhyāṃ gacchati /

atha te [2] bodhisattvā idaṃ vāgvajrākṣarapadaṃ śrutvā prarodayām āsuḥ / atha te sarvatathāgatās tān bodhisattvān evam āhuḥ /

ḥgyur/de bźin gśegs pa thams cad kyi bdag po phyag na rdo rjes
de bźin gśegs pa de dag la ḥdi skad ces gsuṅs so/bcom ldan ḥdas
de bźin gśegs pa thams cad gsaṅ baḥi yi ge gsum daṅ ldan na byaṅ
chub sems dpaḥ /de bźin gśegs pa thams cad kyi spyod paḥi rdo rje
gaṅ yin pa de la dad ciṅ sgom par ḥgyur ro/de bźin gśegs pa thams
cad kyis gsol pa/gsum po gaṅ źig lags/rdo rje ḥdzin pas bkaḥ stsal
pa/de bźin gśegs pa thams cad kyi sku rdo rje daṅ/de bźin gśegs pa
thams cad kyi gsuṅ rdo rje daṅ/de bźin gśegs pa thams cad kyi
thugs rdo rje ste gsum mo/de nas de bźin gśegs pa de dag thams cad
kyis/bcom ldan ḥdas phyag na rdo rje la phyag ḥtshal nas caṅ mi
gsuṅ bar gyur to/
de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/
de bźin gśegs pa thams cad daṅ/byaṅ chub sems dpaḥ de dag la bkaḥ
stsal pa/bcom ldan ḥdas de bźin gśegs pa thams cad/sṅon byuṅ ba
brjod kyis mi laṅ baḥi yaṅ brjod kyis mi laṅ baḥi/saṅs rgyas kyi
źiṅ rdul rab tu phra ba daṅ mñam paḥi bskal pa yaṅ ḥdas nas/gaṅ
bcom ldan ḥdas de bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs
paḥi saṅs rgyas mar me mdzad ḥdas pa nas thub pa chen po ḥod sruṅ
mṅon par saṅs rgyas paḥi bar gyis kyaṅ ma gsuṅs so/de ciḥi phyir
źe na/bcom ldan ḥdas gsaṅ ba chen poḥi gnas kyi don bśad pa de/
deḥi tshe deḥi dus na sems can rnams la skal ba med paḥi phyir ro/
ḥon kyaṅ bcom ldan ḥdas de bźin gśegs pa thams cad kyi gsaṅ ba
ḥdus pa ḥdi la/skad cig thaṅ cig yud tsam gyis saṅs rgyas kyi
byaṅ chub rdzogs par byed do/gaṅgaḥi kluṅ gi bye ma du ma sñed
kyi bskal par byaṅ chub sems dpaḥ rnams kyis ḥbad ciṅ btsal kyaṅ
byaṅ chub thob par mi ḥgyur ba de/gsaṅ ba ḥdus pa la mṅon par dgaḥ
baḥi byaṅ chub sems dpaḥ tshe ḥdi ñid la de bźin gśegs pa rnams
kyi saṅs rgyas źes bya baḥi graṅs su ḥgroḥo/
de nas byaṅ chub sems dpaḥ de dag gis gsuṅ rdo rjeḥi yi geḥi tshig
ḥdi thos nas rab tu ṅus so/de nas de bźin gśegs pa de dag thams cad
kyis byaṅ chub sems dpaḥ de rnams la ḥdi skad ces bkaḥ stsal to/

atha sā lokeśvaradayitā kāyavāk[1]cittavajranetrī bhagavantaṃ sarvatathāgatādhipatiṃ mahāvajradharaṃ[2] kāmopabhogasamayaiḥ stanuyām āsa /

tvaṃ vajravāca sakalasya hitānukampī
lokārthakāryakaraṇe sada saṃpravṛttaḥ /
kāmāhi māṃ suratacarya samantabhadra
yadīcchase jīvitu mahya nātha // 74

atha sā sarvatathāgatakāyavākcittasamayavajradayitā bhagavantaṃ sarvatathāgatādhipatiṃ mahāvajradharam anayā sarvatathāgatasukhasaumanasyaprītyā stanuyām āsa /

tvaṃ vajrakā[3]ma samayāgra mahāhitārtha
saṃbuddhavaṃśatilakaḥ sā[4]matānukampī /
kāmāhi māṃ guṇanidhiṃ bahuratnabhū[5]tam
yadīcchase jīvitu mahya nātha // 75

atha bhagavān vajrapāṇis tathāgataḥ sarvakāmopabhoga-vajraśriyaṃ nāma samādhiṃ samāpannas tāṃ sarvatathāgata-dayitāṃ samayacakreṇa kāmayaṃs tūṣṇīm abhūt / athāyaṃ sarvākāśadhātuḥ sarvatathāgatakāyavākcittavajrasamaya-śukreṇa paripūrṇo vajrodakaparipūrṇakumbha iva saṃsthito' bhūt / athāsmin vajrākāśadhātau ye sattvās trikāyasamaya-saṃbhūtās te[6] vajraśriyā saṃspṛṣṭāḥ sarve te tathāgatā arhantaḥ saṃyaksaṃbuddhās trivajrajñānino'bhūvan / tataḥ prabhṛti sarvasattvāḥ samantabhadrā[7]ḥ samantabhadrā[8] iti sarvatathāgatakāyavākcittavajreṇābhiṣiktā abhūvan /

de nas bcom ldan ḥdas de bźin gśegs pa thams cad kyi bdag po la/
ḥjig rten gyi dbaṅ phyug gi sku daṅ gsuṅ daṅ thugs rdo rjeḥi
spyan gyis/rdo rje ḥdzin pa chen po la ḥdod pa la ñe bar loṅs
spyod paḥi dam tshig gis yaṅ dag par bstod pa/
khyod ni rdo rjeḥi gsuṅ ste kun la phan źiṅ thugs brtse ba/
ḥjig rten dag gi dgos paḥi don mdzad pa la rtag tu brtson/
mgon po gal te de riṅ bdag ni gson par mchis bźed na/
rab dgaḥi spyod pa kun tu bzaṅ po bdag la dgyes par mdzad du gsol/74
de nas de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs kyi
dam tshig rdo rjeḥi btsun mos/bcom ldan ḥdas de bźin gśegs pa
thams cad kyi bdag po rdo rje ḥdzin chen po la/de bźin gśegs pa
thams cad kyi bde ba daṅ yid bde baḥi dgaḥ ba ḥdis bstod do/
khyod ni rdo rje ḥdod pa dam tshig mchog gi phan don che/
yaṅ dag rdzogs saṅs rgyas kyi gduṅ mchog mñam pa ñid gzigs pa/
mgon po gal te de riṅ bdag ni gson par mchis bźed na/
yon tan rin chen maṅ poḥi gter gyur bdag la dgyes par mdzad du gsol/75

de nas bcom ldan ḥdas phyag na rdo rje de bźin gśegs pa ḥdod chags
thams cad ñe bar loṅs spyod paḥi rdo rjeḥi dpal źes bya baḥi tiṅ
ṅe ḥdzin la sñoms par źugs nas/de bźin gśegs pa thams cad kyi
btsun mo de dag la dam tshig gi ḥkhor los ḥdod pa spyod ciṅ caṅ
mi gsuṅ bar gyur to/de nas nam mkhaḥi dbyiṅs ḥdi dag thams cad la
de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rjeḥi
dam tshig gi khu bas yoṅs su gaṅ ste/bum pa rdo rje chus gaṅ ba
ltar gnas par gyur to/de nas rdo rje nam mkhaḥi dbyiṅs ḥdi na gaṅ
sems can sku gsum gi dam tshig las/yaṅ dag par byuṅ ba de rnams
rdo rjeḥi dpal gyis reg nas/thams cad de bźin gśegs pa dgra bcom
pa yaṅ dag par rdzogs paḥi saṅs rgyas rdo rje gsum gyi ye śes can
du gyur to/de nas brtsams te sems can thams cad kun tu bzaṅ po/
kun tu bzaṅ po źes/de bźin gśegs pa thams cad kyi sku daṅ gsuṅ
daṅ thugs rdo rjes dbaṅ bskur bar gyur to/

atha vajrapāṇis [1]tathāgatas tān sarvatathāgatān evam āha / dṛṣṭā bhagavantaḥ sarvatathāgatāḥ sarvabuddhadharmasamatā/ atha te sarvatathāgatāḥ vajrapāṇiṃ sarvatathāgatādhipatim evam āhuḥ / dṛṣṭā bhagavan dṛṣṭā sugata [2]sarvatathāgata-vajrajñānasamatāvajrajñānacaryeti /

atha bhagavantaḥ sarvatathāgatāḥ sarvatathāgatayoṣid-bhageṣv abhiniṣkramya bhagavantaṃ mahāvajrapāṇiṃ sarva-tathāgatādhipatiṃ tathāgatam evam āhuḥ / āścaryaṃ bhaga-vann āścaryaṃ sugata yatra hi nāma rāgākṣarapadair buddha-bodhir anugantavyeti /

atha vajrapāṇiḥ sarvatathāgatādhipatis tān sarvatathā-gatān evam āha / mā bhagavantaḥ sarvatathāgatā evaṃ vadatha / tat [3]kasmād dhetoḥ / khavajrasamayatulyatvāt sarvadharmāṇām / na rūpaskandho na vedanāskandho na saṃjñāskandho na saṃskāraskandho na vijñānaskandho na dhātur nāyatanaṃ na rāgo na dveṣo na moho na dharmo nādharma iti / atha te sarvatathāgatās tūṣṇīm abhūvan /

atha bhagavān vajrapāṇis tān sarvatathāgatān bodhi-sattvāṃś cāmantrayate sma / ālocayantu bhagavantaḥ sarva-tathāgatāḥ sarvalokadhātuṣv idaṃ sarvatathāgatakāyavāk-cittavajraguhyam / tat [3]kasmād dhetoḥ / bhavyā [4]batāmī daśadiksaṃsthitā bodhisattvā mahāsattvā asya dharma-paryāyasya / atha vajrapāṇiḥ sarvatathāgatādhipatir vajradh[5]armam āmantrayate sma / udgṛhāṇa [6]kulaputra idaṃ sarvatathāgatasamayatattvaṃ tvaṃ hi sarvatathāgatair dharmeśvara[7]vajra ity abhiṣiktaḥ /

de nas de bźin gśegs pa phyag na rdo rjes de bźin gśegs pa de dag thams cad la ḥdi skad ces bkaḥ stsal to/bcom ldan ḥdas de bźin gśegs pa thams cad chos thams cad kyi mñam pa ñid mthoṅ ṅam/de nas de bźin gśegs pa thams cad kyis/phyag na rdo rje de bźin gśegs pa thams cad kyi bdag po la ḥdi skad ces gsol te/bcom ldan ḥdas de bźin gśegs pa thams cad kyi rdo rje ye śes kyi spyod pa mthoṅ lags so/bde bar gśegs pa mthoṅ lags so/

de nas bcom ldan ḥdas de bźin gśegs pa thams cad/de bźin gśegs pa thams cad kyi btsun moḥi bhaga las mṅon par byuṅ nas/bcom ldan ḥdas de bźin gśegs pa phyag na rdo rje chen po la ḥdi skad ces gsol to/gaṅ ḥdod chags kyi yi geḥi tshig gis saṅs rgyas kyi byaṅ chub rjes su rtogs pa de ni bcom ldan ḥdas ṅo mtshar to/bde bar gśegs pa ṅo mtshar to/de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/de bźin gśegs pa de dag thams cad la ḥdi skad ces gsuṅs so/bcom ldan ḥdas de bźin gśegs pa thams cad de skad ma zer cig/de ciḥi phyir źe na/chos thams cad ni nam mkhaḥi rdo rjeḥi dam tshig daṅ mtshuṅs paḥi phyir/gzugs kyi phuṅ po ma yin/tshor baḥi phuṅ po ma yin/ḥdu śes kyi phuṅ po ma yin/ḥdu byed kyi phuṅ po ma yin/rnam par śes paḥi phuṅ po ma yin/khams ma yin/ skye mched ma yin/de bźin du ḥdir ḥdod chags ma yin/źe sdaṅ ma yin/ gti mug ma yin/chos ma yin chos ma yin pa yaṅ ma yin no/de nas de bźin gśegs pa de dag thams cad caṅ mi gsuṅ bar gyur to/

de nas bcom ldan ḥdas de bźin gśegs pa phyag na rdo rjes/de bźin gśegs pa thams cad daṅ/byaṅ chub sems dpaḥ de rnams la bkaḥ stsal pa/khyed rnams kyis ḥjig rten gyi khams thams cad du de bźin gśegs pa thams cad kyi sku daṅ gsuṅ daṅ thugs rdo rje ḥdi bsgo bar gyis śig/de ciḥi phyir źe na/phyogs bcu na gnas paḥi byaṅ chub sems dpaḥ de rnams chos kyi rnam graṅs ḥdi la skal ba yod paḥi phyir ro/ de nas phyag na rdo rje de bźin gśegs pa thams cad kyi bdag pos/ rdo rje chos la bkaḥ stsal pa/rigs kyi bu/de bźin gśegs pa thams cad kyi dam tshig gi de kho na ñid ḥdi zuṅ śig/khyod kyaṅ de bźin

atha vajradharmo bodhisattvo mahāsattvas[1] tathāstv iti kṛtvā tūṣṇīm abhūt /

atha te[2] sarvatathāgatās trivajra[3]sattvākṣareṣu kāyavāk-cittaṃ praveśayām āsuḥ / atha vairocanas tathāgataḥ sarvatraidhātukakāya[4]vajreṣu [5]viharan / sarvatathāgata-kāyasamatām adhyālambya tūṣṇīm abhūt / atha vāgvajras tathāgataḥ sarvatraidhātukavāgvajreṣu viharan / sarva-tathāgata[6]vāksamatām adhyālambya tūṣṇīm abhūt / atha vajrapāṇis tathāgataḥ sarvatraidhātukacittavajreṣu viharan/ sarvatathāgata[7]cittasa[8]matām adhyālambya tūṣṇīm abhūt / idam avocat[9] //

sarvatathāgatasamayasaṃvaravajrādhiṣṭhāna[10]paṭalaḥ saptadaśaḥ /

gśegs pa thams cad kyis chos kyi dbaṅ phyug rdo rje źes dbaṅ bskur ro/de nas byaṅ chub sems dpaḥ sems dpaḥ chen po rdo rje chos kyis de bźin du bgyiḥo/źes gsol nas caṅ mi gsuṅ bar gyur to/

de nas de bźin gśegs pa thams cad rdo rje sems dpaḥi yi ge gsum la raṅ gi sku daṅ gsuṅ daṅ thugs źugs par gyur to/de nas de bźin gśegs pa sku rdo rje rnam par snaṅ mdzad/khams gsum thams cad kyi lus rdo rje la gnas śiṅ/de bźin gśegs pa thams cad kyi sku mñam pa ñid la dmigs nas caṅ mi gsuṅ bar gyur to/de nas de bźin gśegs pa gsuṅ rdo rje khams gsum thams cad kyi ṅag rdo rje la gnas śiṅ/de de bźin gśegs pa thams cad kyi gsuṅ mñam pa ñid la dmigs nas caṅ mi gsuṅ bar gyur to/de nas de bźin gśegs pa phyag na rdo rje khams gsum thams cad kyi sems rdo rje la gnas śiṅ/de bźin gśegs pa thams cad kyi thugs mñam pa ñid la dmigs nas caṅ mi gsuṅ bar gyur to/ de skad ces bkaḥ stsal to/

de bźin gśegs pa thams cad kyi dam tshig daṅ/sdom pa rdo rjeḥi byin gyis brlabs kyi rgyal po źes bya baḥi leḥu ste bcu bdun paḥo/

NOTES ON THE SANSKRIT TEXT

CHAPTER ONE

p.174

1 G ca nāma throughout this passage
2 G japa-
3 B āyu- PC ? atha-
4 G sparśa

p.176

1 G -ādhmā-
2 G ca nāma throughout passage
3 GBP amitavajreṇa
4 G -vajraṃ
5 P -padya ca C -padyate
6 GB omit mahā
7 B hṛdaye
8 G omits this clause

p.178

1 G ca
2 G agni- CP agna-
3 GP -jvalam C -jvalanam
4 C pūrvam P -laprayuktam
5 G omits mahā-
6 P -vajra-
7 G omits
8 G sarve ca tena B ca te tena
9 G -sattvā-
10 B khalv-
11 GB bodhicittavajrasya

p.180

1 all anāvilam emended from Pr and T
2 B mahā-
3 C adds sādhu sādhu vajrapāṇiḥ sādhu sādhu guhyākaraḥ
4 CP -ābhiṣekakāya
5 B -vajra-
6 G -ate CP -āta
7 GCP -jñāvāptiphalahetoḥ

p.182

1 GB omit mantra
2 P -samudrā- and in following passages
3 GCP -aiḥ " " " "

4 GCP add sarvatathāgatakāyavākcittavajrasya
5 CP add -mantra- and in following passages
6 B -cittasya

p. I84

I C -samaya-
2 all vajra- em.Pr T
3 C -an nāma
4 all MSS corrupt in this śloka, e.g. B tathāgata for tathā
5 CP -saṃbhavavajraṃ
6 C dharmarati
7 CP dakṣiṇa- G sarvatathāgatakāyavākcitta-vajre See Translation note IO.

p.I86

I GCP pūrva-
2 GB omit -tathāgata-
3 C -rūpa-
4 G omits
5 all mahā em. Pr T
6 PC -āṃ and in following passages
7 B omits " " " "

p.I88

I CP -nayavajraṃ
2 CP -vajraṃ
3 B omits sarvatathāgata-
4 G -vaśaṅkariṃ
5 C -aṃ dharma-
6 G -saṃbhāṣaṇa- CP -saṃyogasaṃtoṣaṇa-

CHAPTER TWO

p.I90

I C -cittadharma / (śloka I)
2 G citta- P cetakam ā- C cetakarmā-
3 GB -cittākāśā-

p.I92

I CP -ābha-
2 GCP add sarvatathāgata-

p.I94

I G suviśu-
2 GC saṅghasya
3 C darśanā
4 G sattvārtha

5 B mahābodhi vajracitta
6 CP -vajriṇaḥ
7 G -pradātā

CHAPTER THREE

p.196

I GB omit sarvatathāgata- C adds -guhya-
2 GB omit -vajra-
3 C mahāraśmisumaṇḍitam
4 P saṃbhārādvaya- GB saṃbhāradvaya- C omits
5 C navaratnaṃ
6 G ratnahastaṃ C adds mahā-

p.198

I GB jaṭāmukuṭamaṇḍitam
2 CP viśvam
3 G -lam
4 all add -vajra- em.Pr T also PK and Sādh.
5 GCP -sthala-
6 G vajra-
7 GB -meghaiḥ
8 GB -kośa- C -rāga- P -kāya- em.Pr T
9 GCP -varā-
10 all vajra- em.Pr T
11 CP japa-
12 CP -sādh-
13 G -la-
14 CP add sarvatathāgatasamantasphuraṇāvabhāsa-

CHAPTER FOUR

p.200

I GC -guhya-
2 G sarvala-
3 P sārathe
4 G ghoṣamaṇḍalam uttamam
5 G suviśuddhena
6 C a-
7 B caturatnaṃ catuṣkoṇaṃ caturdvāraṃ

p.202

I GB tu
2 P -jvalaṃ
3 GB -lojjvalam /
4 C tathā
5 C vijñāna-

6 G -lāṃ
7 G adhiveṣṭya B adhiṣṭhya
8 G prajñāṃ B prajñā
9 G -śayāḥ C2 mahaujasāḥ
10 C adds -guhyakāyavāk- P adds -kāyavāk-
G " " and omits sarvatathāgata-

CHAPTER FIVE

p. 204

1 GCP add bhagavān
2 all dharma- em.Pr T
3 C omits nir-
4 G -tām
5 BCP -mohākulāḥ G -mahākulām
6 G -yet
7 G -e hyanu- CP -ām
8 CP -ām
9 B maṇḍalā-
10 GB omit
11 G -kṛto'pi ca
12 CP te'pi sarvata sidhyanti mahāyāne'grasādhane
13 G ye paradravyābhiratā
14 G -kṛtyā ye
15 B mātāṃ
16 C omits dur-
17 PC omit mahā
18 GCP add āścarya-
19 C mām evam etad avocat

p.206

1 BP eṣa C evaṃ Pr confirms G eṣā
2 G -cari- C bodhisattvacarī-
3 GBP omit -sumeru-
4 P adds mahāsattvā
5 G omits mahā
6 B omits
7 B adds dharmāṇāṃ
8 B dharmasya dharmatā
9 P dharmarāja C dharmavajrī
10 CP mahācitta
11 GB ākāśārtha CP ākāś(?p)atha em.Pr T
12 C -cakra-

CHAPTER SIX

p.208

I B -vajraguhyaṃ
2 B kāyavākcittamantram
3 GCP -yurvajras
4 GB add sarvatathāgata-
5 G śuddhaṃ
6 C -varjitam
7 GCP anurāgaṇamantram
8 GCP pūjāmantram
9 CP -eṇa and omit buddhān
IO B vidhinā

p.2IO

I GCP here have the mantra: oṃ sarvatathāgata-
kāyavākcittavajrasvabhāvātmako'ham
2 P -e
3 G - anti saṃ-
4 G bodhicitte ca bhāvanā
B bodhir eva vibhāvanā reconstructed from T
C bodhisattvavibhāvanā
P ? na vibhāvanā
5 CP daśamāna
6 GCP vidhi-
7 all -ānvitaḥ em.Pr T
8 GCP vi-
9 G jñānadaṃ
IO B omits
II all cakra- em.Pr
I2 B -padmaṃ CP vajranye'tha
I3 here G and MSS have an extra verse which is not in Pr or T:
ākāśadhātumadhyasthaṃ bhāvayet padmamaṇḍalam/
(GB)padmākārasusaṃyogaṃ bhāvayed rāgavajriṇam //
(CP)padmarāgaprabhākāraṃ

p.2I2

I GB spaśtaṃ CP śastraṃ em.T
2 CP -parāyaṇam G bodhitatparaḥ
3 CP -ante GB -ed
4 G mantra-
5 G buddhabodhipratiṣṭhitam
6 BCP -buddho G -bhūto em.Pr T

7 all bodhicittam em.Pr T
8 G na cānyat tu vibhakṣayet em.Pr T
B na cānnaṃ vi- CP na cānnan tu vi-
9 CPG -tvāś ca
10 GB para-
11 G sammānayed imaṃ loke CP ime loke
B darśanīyo bhavel loke em.Pr T
12 B adds sva-
13 G -lakṣitam

CHAPTER SEVEN

p.214
1 G mahāsamuccayamantra-
2 G parāṅgaiś ca pra-
3 all sevyamāno em.Pr T
4 G japamantrair abhinnāṅaḥ
5 G -āsanaṃ B -ottara
6 G -gān
7 G -igaṇinaḥ
8 G -iṇā BP -śauriṇā C -cāriṇaḥ em.Pr T
9 G evaṃ and in following verses
10 G vijño
11 GB -canaḥ prabhuḥ CP -canaprabhuḥ em.Pr T
12 B -dataḥ
13 BG buddho P vibuddho
14 G vijñāya trividhaṃ gandhaṃ
Bagchi: gandhaṃ jñātvā tu trividhaṃ
15 G -ādau tu
16 G buddho
17 G bimbo buddho yo'moghavajrimān

p.216
1 all citte em.Pr T
2 all sparśa- " " "
3 G sañcodya
4 G upasthānasmṛti-
5 GP -yogena
6 all samayā- em. Pr T
7 G tāṃ tāṃ tacchaktikāṃ
8 GCP -nam ā-
9 C -padasmṛtiḥ
10 G -bhāsāṃ BCP -bhāṣāṃ
11 G -nāṃ vā B -nābodhibhāvanā em.Pr T
CP " -ayet

I2 B buddhīndriya-
I3 all yaṃkāraṃ ca vikalpayet em.Pr T
I4 G vajrā-
I5 G [dvayendriyasamāpatyā] and in ślokas 22-25

p.2I8

I G niḥsā-
2 GBP -karān
3 G vāco with corresponding masc.terminations
4 G tadvad
5 GCP cittaṃ
6 C sarvamantra-

p.220

I G samayākṣarendravidhina vidhivat phalakāṅkṣiṇaḥ
2 GCP mānayet
3 GCP -śrayāḥ (Bagchi -śravāḥ)
4 G vāntaṃ BC cāntaṃ
5 GB omit -ādi-
6 B tena
7 BCP -yavākci-
8 BC vāca- GP vācaṃ
9 G -yete-
I0 G -au
II CP tasya siddhyanti
I2 BCP -air iti
I3 PC add mahāsamaya-
I4 G omits -āgra-

CHAPTER EIGHT

p.222

I C adds -guhya-
2 C -rāja P -rājasattva
3 all -pūjā- em.Pr T
4 G -ṣamohavajra Cp omit -mahā-
5 B mahā-
6 G -tā ca
7 B deśa
8 all guhye em.Pr T
9 G -ag asyāḥ
I0 G -jaṃ B -kaṃ
II GCP viśuddha-
I2 G valgāntare C sparśāntare
I3 B prakurvan

p.224

I G punaḥ B -eṣu ca
2 all -jvāla- em.Pr T
3 B trivajrebhya G striyaṃ sthāpya
Bagchi " prasthāpya
4 B vajra
5 GCP jātikāṃ
6 GCP kṛtvā
7 GP -ābhyāsa- C Bagchi -dhyāna-
8 CP gandhanaś ca śo- B bhāvayec cakramaṇḍalam
9 G -ec cāmaraṃ B cāmalaṃ CP cālam em.Pr T
I0 G svacchāṃ B svacchaṃ CP ? em. Pr T
II GB yādavīṃ " " " " "
I2 B pūjayet
I3 G tīvrasādhakāḥ B strivaśāvasā CP ?" " "
I4 C kṛtya P kṛtam
I5 GBP -ābdhi- C -ādi- em.Pr T
I6 B sarva-
I7 GB arci-
I8 G -dāya
I9 GB -inā
20 P sūcayed
2I GC buddha-
22 GB omit sva-
23 G vidhibhiḥ pūjayenti ye

p.226

I G tūṃaṃ samprāpya MSS corrupt, em.Pr T
2 P cārukāṃ B cārukāṃti
3 all guhya em.Pr T
4 B -vajrakam
5 BCP -paraṃ

CHAPTER NINE

p228

I all sarvavit em.Pr T
2 GBP -yogaṃ C -samāyoga em.Pr T
3 GP omit pra-
4 G -ākīrṇaṃ
5 G buddhasya prabhutāṃ dhyātvā
B 2 prabhāvitvā em.Pr T
6 G -yogaṃ
7 GB -aṣṭa-

8 G -aṃ
9 B nipātayet
10 G ye'pyasya tasya vajrasya
11 G dveṣakulasamāyogaṃ In this and the corresponding lines after śl.10,14,18, all MSS omit one or more syllables in attempts to adapt to the metre.
12 G -lonnatam
13 G -jā jñā-
14 all -pravartakaḥ em.Pr T
15 C vajra-
16 G -aṃ
17 G mohakulasamaṃ tattvaṃ jñeyaṃ sarvakulodbhavaiḥ

p.230

1 GB -moha-
2 GC -ābhaṃ
3 GCP -buddhānaṃ B -bhūtānāṃ em.T (Pr -mantrāṇāṃ)
4 G rāgakulasamāyogaṃ bhāvanīyaṃ ...
5 BCP -iṇeti
6 G -kulaṃ preraṇīyaṃ ...
7 G -dyavajriṇam
8 G -tā ca
9 C saṃgha-

p.232

1 BP vākpathavajra- C bodhisattvakathāvajra-
2 GC -riktān B -rikṣāṃ P - rakṣāṃ em.Pr
3 GCP ṇdbhutavākyārtha-
4 B -thāḥ C -thā
5 BG rāga-
6 BG agra-
7 G adds sarva-
8 GCP add sarva-

p.234

1 C -guṇeṣu
2 P -samayeṣu C -smṛteṣu

CHAPTER TEN

p.236

1 G -tya
2 G adds sarvatathāgatādhipatiṃ
3 C -bhāva-
4 G -āntakṛt pra- P -āntara-
5 C ugra-
6 CP -varṇo

7 GB omit -sattva- CP -sattvānāṃ prati kri-
8 G omits pra-
9 GCP add sarvalokadhātuṣu
10 GB parivārayanti
11 C kasya hetor
12 GB -dharmatattve C-dharmais
13 GB -mantra- CP -mantravajra-
14 CP add -guhya-
15 GCP add mahā-
16 P vākyapada-
17 all HŪṂ OṂ ĀḤ SVĀHĀ em.Pr T

p.238

1 C -eṇa
2 G sahau-
3 B idaṃ
4 GC buddha-
5 C buddhabimba
6 CP hṛdaṃ
7 G -aḥ
8 C -ārthaḥ
9 all svamantreṇa em. Pr T
10 B -mantrāṇāṃ
11 GB add kha-
12 CP guhya-
13 G yogavit
14 all -bhedataḥ em. Pr T
15 G -ādyaṃ B -ādyān
16 G -bimba-
17 all cakra- em.Pr T
18 G -karābhyāṃ B -kulādyān

p.240

1 G mohāt
2 G -am
3 G -sādh-
4 G viśve-
5 C -dīpte-
6 GP B? -yet
7 C bodhitaḥ
8 GCP -drāprayo-
9 B sattvānāṃ
10 GB -yā-
11 CP -iṇā

I2 all -āgro em.Pr T
I3 all -citta " " "

CHAPTER ELEVEN

p.242

I P adds sarvatathāgata-
C " " " -guhya-
2 G omits sarvatathāgata-
3 GB omit -mantra- CP add -vidyā-
4 CP -emaṃ
5 B omits -puruṣa- G -puruṣottama- and omits -vidyā-
6 G vākya-
7 G -yam āva-
8 CP add -vidyā-
9 G -gaṃ and in I3,I6,23,25,39
I0 G -gam
II P bhaṃ B C2 ? trūṃ C omits
I2 all have the mantras in this and the following two lines in the order OṂ ĀḤ HŪṂ em.Pr T
I3 GB vibhāvanā
I4 CP sarva-
I5 G vākpathaṃ tathā and omits repeat of mantras
I6 all omit -kāyavāk- G also omits -citta- em.Pr T

p.244

I B -vajra-
2 B -aḥ
3 G -a-
4 GC -vākyasamā-
5 B -aḥ
6 C omits vāg-
7 CP add -vajra-
8 G adds sa
9 CP sarvajñāgu-
I0 CP add -saṃbhava- GB omit -samaya-

p.246

I CP vajra-
2 GC -kāryeṣu B -kāye
3 GB -cittavajrā-
4 G -jvāla- BP -dvāra- C -dhyāna- em.Pr T
5 B -linī
6 G -āsro C paraśāstā
7 CP add kha-
8 all pañcābhijñasamo em. Pr T

9 G -buddhānāṃ
10 GB vajra-
11 GC jñānākāraṃ
12 CP -rājaḥ
*13 CP -ho
*14 B -vajra-

p.248

1 C -samaya- CP -kāyavāk-
2 GB -dhṛk sadā
3 P pūjeta C pūjayet
4 all -aḥ em. Pr T
5 GCP -samayakāyābhisaṃbodhivajro
6 G trāmākāraṃ B ratnyākāraṃ C1 ratnā- C2 raktā-
7 G trāṃ
8 G -vajrasamāvahaḥ
9 GCP add -ketu-
10 G vi-
11 GBP -āyuḥ
12 G omits -guṇa-
13 GCP -āva-
14 CP add -saṃbhava-

p.250

1 C viśuddha-
2 G triroṃ- B trayoṃ- C trik-āravajra P trikāra
3 B adds trivajra-
4 CP -vajrajñāna
5 CP pañcā-
6 G pañcā-
7 G cintet
8 G omits sva-
9 CP sarva-
10 G citte
11 G -sādhakaḥ

p.252

1 G -ābhaṃ B amitavajraṃ
2 GB citta-
3 B hūṃ-
4 G -jñāna-
5 CP yat G yaḥ prabhūtaṃ
6 CP idaṃ
7 P -dharopamo C -dharodharmasaṃbhavet

CHAPTER TWELVE

p.254

I GCP udājaṅāra
2 G -dhātu-
3 CP -samayasūtreṣu-
4 CP muṃ B omits
5 all siddhā- em. Pr T
6 CP sva-
7 C vajra-
8 all citta- em. Pr T 9 CP brahma-

p.256

I CP -vajrā-
2 CP guhyapūjyam upāsayet
3 G omits tri-
4 G omits -aika-
5 all brahma- em. Pr T
6 P -citta-
7 GC -citta-
8 GB cakrā- C dhyānā-

p.258

I GCP cakra-
2 G -padma-
3 GCP -ābhaṃ
4 B -bhāva-
5 CP -siddhisamaya-
6 G -aṃ
7 B param

p.260

I CP pra-
2 BCP -cittāṅku-
3 G -īni bhā-
4 G para-
5 C2 -guṇo-
6 CP pra-
7 C triguhyakā-
8 C -tvāṅkuśavajra-
9 this śloka is omitted in G and MSS, reconstructed from Pr and T
IO GCP -bhāv-
II all -siddhīnāṃ em.Pr T
I2 G -po
I3 G sattvaṃ

I4 CP -āgrasamaya-
I5 P oṃ-
I6 G vajrasattvatvam āpnuyāt

p.262

I G -arthaṃ
2 all -buddhānāṃ em.Pr T
3 G -ante
4 GCP -siddhīnāṃ
5 G -jñāvaśataḥ
6 G kāryaiḥ
7 G dṛḍhāgra-
8 G -vāṇī CP -vānisa
9 B -is tu
I0 G -vāgvajro

p.264

I CP omit sva-
2 CP tantra- G sarvamantrārtha-
3 B sarassu
4 G -kuleṣu CP -kuñjeṣu
5 C mahā siddhiṃ ca prāpyate
6 G P? -mantreṇa
7 G -a- CP -kāravajreṇa
8 GBP āviśet C samādhiviśet em.Pr
9 GB apyabdhaṃ
I0 CP add -satva-
II GB -dapracoditaḥ
I2 all MSS corrupt in thesethree passages, see Tr. note I4. Reconstructed from Pr and PK.
I3 G -lakṣitam
I4 G vākya-

p.266

I G tasya
2 G vākpathodbhavam
3 GB kurvantu
4 G cittasaṃbhavāḥ CP tripathodbhavam B repeats, ending the second time: cittasaṃbhavam
5 B omits sarva-
P " " -tathāgatavajra-
GC omit " " " -yoga-

CHAPTER THIRTEEN

p.268

I G -cār-
2 G dhīmantaḥ CP vāmataḥ
3 G -tāraṃ
4 G sattvā-
5 GC pūjā-
6 B -sattvam
7 G dharmeṣu
8 G -dharma-
9 GB japan
10 C adds tān
11 G -ātha vajrajāpam udāharan
12 B adds saṃ-
13 B -artha-
14 P -mantravajra-
15 G -de
16 G omits tri-
17 G omits whole śloka
18 G -pra-
19 B jāpa-

p.270

I GB -aṃ
2 GCP ādiśet
3 C kāyavākcittavajrasaṃbodhibhāvaṃ vicāraṇam
and omits next two lines
4 G vākyasamayasaṃ-
5 B mokṣaś
6 G athā-
7 B -artha-
8 CP -āgro
9 G -air ghuṣṭa-
10 G -aṃ
11 GP rāgapade C rāgapathānām
12 GCP sarva-
13 GCP -cintakāḥ
14 G sevyamānair yathecchataḥ B omits

p.272

I G -vajriṇām CP -vajriṇaḥ
2 GB cakramantrārtha-
3 GCP -aḥ
4 G -aḥ

5 all sarva- em. Pr T
6 G -im āpnute
7 G kāyasvabhāvaṃ
8 all -raśmi- em. Pr T
9 BP -e
10 G -am
11 all -mantrāṇāṃ em. Pr T
12 all jñānavajreṇa " " "

p.274

1 PG -e C -am B -ām em. Pr T
2 GBP sarvān
3 C -ikaṃ P -itaṃ
4 GCP -vajriṇām
5 G -āgrya-
6 GB -ās
7 G -e
8 GB omit -jñāna-
9 B -artha-
10 GCP -ān
11 G -buddhinā
12 G -bhedataḥ

p.276

1 GB -mayājñāvajro
2 GB kha-
3 G saṃ-
4 GB add -sāmānya-
5 GB -kāyājñāvajro
6 G athavā pauṣyasamaye
7 G -vartanam
8 GBP -ām
9 all -buddhānaṃ em. Pr T
10 GB -vajrāgraṃ
11 G omits sva-
12 GB -spharet CP ? em. Pr T
13 all -vajra- " " "
14 B jñātvā
15 G samayodakapra-

p.278

1 G stambhe B trasyen
2 G mriyate
3 G -e
4 G -aḥ and omits vā B mūrddhā

5 G -e tad vibhā-
6 G -mahāpahāro
7 all -sādh- em. Pr T
8 all add -sattva- em. Pr T

p.280

I all -vajreṇa em. Pr T
2 all dhvajā- " " "
3 G -vijaya-
4 G hṛdaye'tha pravinyaset
5 G -ane
6 GB -paraṃ
7 G -e vā'tha vinyaset B -epyatha vi-
8 BCP -dān
9 G arthine tacca nivedayet
IO CP -ārtha-
II G -ārtha- Bagchi -ārka-
I2 B sva-
I3 G -ino hṛdi vi-

p.282

I G para-
2 G -āti
3 CP -ānaḥ
4 G -sukaḥ BCP -sukāh em. Pr
5 G -ān
6 G caṇḍaiḥ krodhasudāruṇaiḥ slight differences in all MSS
7 G sarvākṛṣṭaṃ
8 G -dharair ākrānto mri-
9 GB savya-

p.284

I G -īṃ ca B -ī mahā-
2 G -ākārāṃ
3 G kruddha-
4 GB ivodbhavam CP ? em. Pr T
5 GB -rājaṃ
6 G -ārthārthadhāriṇam CP -yadhātuhāriṇam
7 GCP vajriṇaṃ
8 G -e
9 all -suprabham em. Pr T
IO GBP -aṃ
II GP -vajri-
I2 B samudīrayan I3 G bahutve tu vi-

p.286

I CP -sattva-
2 G and MSS -bhayapradam (Bagchi as emended)
3 CP -sattvam
4 G -yogataḥ
5 C vajra-
6 CP -vajraṃ
7 B -itam P -anaḥ
8 CP -vajra-
9 CP -dhātu-
IO G cakra-
II G trikāyāgra-

p.288

I C -bham
2 GB add -jñāna-
3 B buddha-
4 GCP cakraṃ
5 GC khabhānu- all omit -raśmi- em.Pr T
6 G -jālā-
7 G -vara-
8 B -jñāninām
9 CP rakta
IO BCP -ām

p.290

I G bhava- CP sūrya-
2 G -anti
3 CP -oktaṃ and in following cases
4 BCP sūrya-
5 GCP -vaktraṃ
6 GCP -grīvaṃ
7 CP dīptaṃ
8 CP -bimbaṃ
9 GCP -bhāvayet
IO B vajradhāriṇām
II CP -pādana-
I2 CP -anti

p.292

I GB -keśā-
2 B -pradam
3 P -am uttamam
4 CP trivajramahābalo

p.294

1 B -cakra- G omits -samaya-

2 G -cala- CP -dhara-

3 CP -dhātu-

4 B -maṇḍalam

5 B jñāna-

6 B adds sarva- G omits vajra-

CHAPTER FOURTEEN

p.296

1 GP omit sva-

2 G niścārayām āsa and throughout Chapter, MSS and Pr have -an/at/et

3 G -cār-

4 CP -dharo

p.298

1 all omit -samaya- em. Pr T

2 B -tattvā-

3 B sadā

4 GB add -vyūha-

5 CP -āṃ and in following cases

6 all -an em. Pr T

p.300

1 GCP dvitrīn

2 GCP add bodhi-

3 C bhāṣita-

4 G -yaśāḥ

5 G -am anusmaran CP -prapūjanāt

p.302

1 G viniḥsṛta-

2 GB -ā

p.304

1 CP -vajra-

2 B -yaśāḥ

p.306

1 B gīta-

2 GB mantra-

3 G has the usual oṃ namaḥ etc. CP have just kāyavākcittavajrāṇām /

4 G -āṅgā

5 GB vajra-

p.308

1 G omits tri-

2 C -vākyaprayogeṇa
3 GB dhruvam
4 BCP -li- GB -saṃyoge
5 P C? -padair
6 GB uttamam
7 G gau-
8 GB -endra-
9 GB yasya nāma samālikhet

p.310

I GP C? -sarpāparājitavāg-
2 B vinissṛta-
3 G -āṅgā
4 all -rājam em. Pr T
5 CP -jāpena

p.312

I all -buddhānaṃ em Pr T
2 GB pādena cākramya
3 G uccārya
4 B vidhijño
5 G -ayate CP -anaṃ
6 B -hetu-

p.314

I GB -vajraṃ and omit nāma
2 all vajrā em. Pr T
3 P -cakra-
4 G adds sva-

p.316

I G bhajet
2 G -e
3 CP -āṃś ca
4 G vākya- P C? vāg-
5 G -ālaya-
6 CP -ate
7 G -veśena
8 G -sādh-
9 BCP akārṣuḥ

p.318

I GB -ā
2 GB -āḥ

CHAPTER FIFTEEN

p.320

I G samudīrayat
2 G adds tāṃ
3 G -sādh- CP vajrakulavibhā-
4 B cintyaṃ
5 GBP -vajri-
6 GCP -dharo

p.322

I B ātmanaḥ G -dhiva-
2 CP atha
3 G -taḥ
4 CP rāja-
5 all dāsa- em. Pr T

p.324

I GB dadāti dhyātvā tu
2 G -itaṃ
3 G -ās
4 all -vajra- em. Pr T
5 G -āḥ
6 CP vajrayoginam
7 G omits sva-
8 CP mañjuśrītulyatejasā
9 G -aḥ saṃbuddhakāya-
IO CP vajra-
II G -karo

p.326

I G guhyāguhyaṃ vi-
2 G -aḥ
3 B -patiḥ
4 all omit, em. Pr T
5 G saṃgṛhya vidhinā
6 G -yāpi

p.328

I CP -putrām
2 G -ā'bhrā-
3 all -mahā- em.Pr T
4 GB śuddha-
5 B akārṣīt
6 GB sarva-
7 all buddhavajriṇām em.Pr T

8 G vajracāriṇām BCP vajradhāriṇām em.Pr T
9 G sastambhaṃ vipra-
10 GCP -vajraḥ

p.330

1 G vākyavajra-
2 GB -mahāvajraṃ
3 G tat
4 G -bimbam
5 G -śavarṣikāṃ
6 CP -eṇa
7 G aiḥ-
8 G -ghoṣam
9 G vā-

p.332

1 C buddho
2 GB -krūrāṇāṃ
3 G -ga-
4 G -sā
5 GB mahāmeghena
6 G -bheda-

p.334

1 G sarvaduṣṭena
2 G -ayaṃs tena
3 nipātanaṃ ripave śreṣṭham MSS have both bhayaṃ and ripave
4 G naśyati jīvitāt śakraḥ
5 all -dharma- em. Pr T
6 GCP dyota-
7 GB cakriṇaḥ CP vā yadi
8 G vyāḍa-
9 CP -dharo

p.336

1 B sarva-
2 CP cakra-
3 G adds ityāha ca
4 G duṣṭa-
5 B -yanti
6 GB -cakreṇa
7 G omits -samaya-
8 CP -sā nāma
9 GB -e taṃ

10 CP -bhāv-
11 GCP nirmalam

p.338

1 G tatra tiṣṭhate
2 B chand- G ched- CP ? em. Pr T
3 CP add api
4 G sarvaviṣa-
5 G -haret
6 G vyādhiṃ viśvavajra-
7 CP -ena niścaranti
8 GB omit -vāk-
9 G -ga-
10 G -yed
11 GBP vajra- C cakra- em. Pr T
12 CP -ā G -asudhī-
13 G -o
14 G -atas

p.340

1 G saptadinair
2 GB -āṃś
3 BCP -ante In the following ślokas, -ati, -ate, -anti, -ante all occur
4 GCP jñāna-
5 G api
6 G -śayam
7 all -yaśāḥ em. Pr T
8 B cakriṇaḥ
9 G -aṃ
10 G dārakaṃ dārikān
11 G -aṃ
12 G -ān

p.342

1 CP -ṣekaṃ
2 CP -dhṛk
3 CP vāmataḥ
4 GB omit -samaya-
5 CP -vajras
6 G 'yaṃ
7 G apratipādyam

p.344

1 all -dharmāḥ em. Pr T
2 G dharmadhātus
3 G ye

p.346

I G -anti

2 G omits buddhadharmā

3 G -sareṣu

4 B buddha-

5 CP add kva vā saṃbhūtā

p.348

I CP -dharaḥ prāha

2 G svakāyavākcittavajraṃ

3 G -aṃs

CHAPTER SIXTEEN

p.350

I G -siddhi-

2 CP -emaṃ

3 G niścārayām āsa

4 G -īn samā-

5 CP -eṣu

6 G -ān samā-

7 G -krodhānāṃ BCP -cakrāṇāṃ em. Pr T

8 CP -dharmāṇāṃ

p.352

I P vākya-

2 all have an extra śloka between 8 and 9:
svavāṅmaṇḍalapadaṃ vāgvajraguṇāvaham /
vajradharmamahārājaṃ vidyeṣam avatārayet //
G vākyavajra- , vidveṣam
B svakāya-

3 G -āṃ

4 B -emaṃ

5 G niścārayām āsa CP niścālayan

6 BCP bhava-

7 all omit -pada- em. Pr T

8 GBP -guhyajaṃ

9 all HŪṂ OṂ ĀḤ " " "

IO G -aḥ

p.354

I B -sā-

2 B samaya-

3 G sadharmaṃ cāva-

4 B -buddhānāṃ

5 G harisā- B havisā-

6 G -e ca
7 GB trikālasamaye
8 all prāṇa- em. Pr T
9 all add -citta-
IO GB omit

p.356

I GB -ānvitaiḥ
2 G -aṃ
3 GB -ādyaṃ samācaret CP ? em. Pr T
4 here all continue with the passage equivalent to śl.47 (śukraṃ ...) - 60 (... krāmayet), which I have re-arranged according to Pr and T. B has it in both places, and variants are noted as BI and B2.
5 B vajre CP ? G vajreṇa pā- em.Pr T
6 GB ayutam
7 G dadāti
8 CP vādyagandhādisamayair meghaughāṃ bhāvayed budhaḥ/
9 G -śrotra-
IO B -kāyavajra-
II G śiṣyo dṛḍhamatis tadā

p.358

I G -ālaya-
2 G -ābhiṣeka-
3 all -aṃ em. T
4 all have an additional line before this: mantrākṣarapadaṃ dattvā samayaṃ ca vidhānataḥ/
5 B -ayed
6 GCP vajra-
7 B -mantrān
8 B -ṣaṇaiḥ
9 G kṛtvā vajramahā- BI kṛtvā yatra
IO G BI -aṃ
II all add śvānamāṃsaṃ but B2 omits and also omits mahāmāṃsaṃ

p.360

I all add -vajra- em. Pr T
2 B -aṃ
3 G adds ca
4 B ca
5 all vīḥ em. Pr T

6 GCP BI -bimbaṃ
7 GCP BI -kha-
8 BCP -im
9 G BI -balaiḥ
10 B2 siddhim avāp-

p.362

1 G kārayet
2 B vajra-
3 G vākya-
4 B -vajra- GCP -cakraṃ catuḥ-
5 all vimalaṃ em. Pr T
6 GCP add tri-
7 GBP -aḥ
8 GCP mahāvajradharaḥ
9 GB tu saṃsmaret
10 B -āṃ
11 B -ī CI P -i C2 G -iṃ em.Pr
12 G -āḥ P -o
13 GP kartavyaṃ
14 G -eta vi-
15 G -eta
16 G naśyanti CP bhasyante
17 B -varo

p.364

1 G -aṃ
2 G adds -vajra-
3 G niścārayām āsa and throughout. MSS -an/at/et/
4 GB -ātmā mahāyaśāḥ
5 B -aṃ
6 P candra-
7 CP -raśmimāhā G vajraraśmijñānasamayaṃ
8 GCP -vajra-
9 B -a-

p.366

1 CP -nam
2 B -maṇḍitam
3 G omits vi-
4 B tuṣyaṃti yakṣendrā
5 GBP C2 omit -mudrā- CI -samudravyā-
6 CP candra-
7 GCP omit three lines, but G gives the verse with a few differences in a note.

8 GP -a-
9 GCP -buddha-
IO P sva-
II B -śuddhā

p.368

I G -ena lo-
2 G -gī CP -gi
3 G -aṃ
4 G -o
5 B bhuṃkte G guptam

p.370

I GB pūjayati
2 G pañcabuddhāś ca
3 B -eṣu
4 GCP -ed yadi vajrā-
5 B -cakra-

CHAPTER SEVENTEEN

p.372

I GCP add anena stotrarājena
2 B -jñāna mahāvajra
3 GCP -vajra
4 GCP -ta
5 GB -ān dharmān
6 B -siddhivajrasaṃbhava
7 G -āt
8 GCP vajra-
9 G sam-
IO G niścārayām āsa and throughout, MSS -an/at/et

p.374

I g vākya-
2 GCP omit sarva-
3 B -raṇaiḥ
4 b cedaṃ
5 B sarva-
6 G -mātreṇa
7 GCP suratavihvalām
8 B tri-

p.376

I G -vajrā-
2 GCP omit kha-
3 GBP sarvayakṣayakṣiṇī-

4 G -pātrāliḥ
5 G -ā CP -aś cāti-
6 G -āḥ 7 B samayo'yaṃ ... pavitro vajra-

p.378

I CP -siddhi-
2 GB -ā
3 G omits -vajra-
4 G -kārya-
5 G vākyakarmakṛtaṃ
6 BC -samayaṃ
7 GB -bhadro
8 B bodhi-

p.380

I BCP add na
2 GCP omit -jina-
3 CP -aṃ
4 G -aḥ
5 B -bhāv-
6 B tripatha-
7 B mantrī GCP vajrī em.T
8 G copaharet

p.382

I GCP bhaj-
2 G -aiḥ CP -a B dharmavajra em.Pr
3 G -ā CP -aḥ
4 G bhagavān sarvatathāgatādhipatis tān ...
5 CP omit niḥ-
6 G -cittapadalakṣ-
7 CP omit mahā-
8 G -tuṣvavacaritą-

p.384

I B ajānamānā
2 B avijñāya
3 G -ta an-
4 B bodhipraniścitaṃ buddhatejaḥ
5 B -eme
6 B -dhara-
7 B -ādhipatis kāya-

p.386

I GCP add vajra-
2 GB add bhagavan
3 GB dharma-

4 all omit tri- em. Pr T
5 G -aṇāḥ

p.388

I G -ām
2 GCP siddhiṃ
3 G -yate
4 B -jñāna-
5 G -anti vajra-
6 B adds -samaya- GCP -kasamuccayavajraṃ
7 G pāṇḍarākhyā bhavet tejo ...
B pāṇḍarākhyā ca tejor tārā vāyuḥ ...

p.390

I GB omit -rahasya-
2 B ālambya 3 G adds sva
4 GCP omit phrase from yāvac
5 G adds sa ca puṇyaskandha
6 GCP kasya hetoḥ

p.392

I GB -āyus
2 GCP omit -vajra- GP -dharma-
3 GCP add sarve
4 GB -ābhiṣiktam ācāryam
5 GCP add -buddha-
6 GBP add kva vā saṃbhūtāni
7 G -aṃ sarvatathāgatakāya- G and Mss all have many slight variants.
8 GCP add -sattva-
9 G omis samādhi-

p.394

I B -vajriṇām
2 CP prāp-
3 B -samayavajraṃ GCP omit -vajra-
4 B hrīṃ
5 G -e
6 B -asya
7 CP kara-
8 all -mantra- em.Pr T
9 B -aṃ sva-

p.396

I B -mantrāṇāṃ
2 G kāye
3 G saṃśayo

4 GCP -maṇḍala-

p.398

I GB bhruṃ CP ? em.Pr T

2 G omits tri-

3 B adds sva-

4 B dhyātvā

5 GB -tūlena

6 B -saṇta-

p.400

I GCP add yaduta

2 GCP add mahā-

p.402

I G samut-

2 G adds te

3 GB na duḥkham ut-

4 G -anto'ntaśo nāma MSS corrupt, conjectural emendation.

5 GCP add -buddha-

6 B adds bhavanti

7 B omits ebhir ... -padaiḥ

8 G saṃstūyām and in following cases; emendation from Pr and majority of MSS.

9 GCP add sarva-

IO B vajra-

II GCP -āṅka-

I2 G -aṃ

p.404

I GCP kāyāvasthitanetrī

2 B adds sarva-

3 G -kāya

4 B sugatā-

5 GCP -tam

6 GCP tri-

7 G -a

p.406

I B sarvatathāgatādhipatis

2 G omits sarvatathāgata-

3 C kasya hetoḥ

4 B -eme

5 B -pāṇim

6 B adds tvaṃ

7 B -rāja GCP -vajragaja

p.408

I	Cp add evam astu
2	GB add bhagavantaḥ
3	GBP -tattva-
4	B adds -vākcitta-
5	B vijahāran and in following sentences.
6	CP -vāgvajra-
7	P adds -kāyavāk-
8	B -dayitām
9	GB add bhagavān
IO	B adds -vajra-

NOTES ON THE TIBETAN TEXT

p.197

I Pek omits badzra

2 all have extra half line: tshogs gñis daṅ ni ldan pa yiṅ/ (not in D)

p.199

I Pek che

2 N L chos

p. 201 Pek N sbyor ba

p.203

I Pek rig

p.205

I Pek N ḥdod pa

2 Pek dgos L gos

3 N gnas

p.207

I Pek N L dbyiṅs (Pr and D: dbyaṅs)

p.223

I Pek spyod pa

2 N L bźi

p.249

I N L ḥod bzaṅ

p.255

I Pek N rab

p257

I This line is omitted in NLPek but appears in D

p.259

I Pek gyis

p.263

I N L dṅos grub

2 Pek sbyor

3 Pek L ḥdi

4 Pek ḥkhor ba

p.277

I NLPek have an extra half line:
mkhaḥ dbyiṅs rdo rjehi dbus gnas par/
(not in D)

p.279
I N mchog

p.283
I emended from rtsol (Pr D stsol)
2 N Pek thugs
3 Pek na

p.285
I emended from mi gyo (D: zur gyis blta)

p.299
I N na
2 N gsaṅ ba

p.305
I emended from yis (Pr D: yi)

p.307
I Pek sgyur
p.3II
I Pek N ḥod

p.32I
I Pek N tshig

p.323
I Pek N la

p.325
I Pek N snaṅ bar

p.327
I Pek gi ḥwam

p.329 I Pek po N pa (Pr D: ba)
I emended from mo (Pr D: po)

p.33I
I L lam (Pr: lam, D: phags paḥi sa)

p.333
I Pek gsaṅ ba

p.335
I Pek N re

p.337
I NLPek have an extra half line, not in D:
mi bzad par ni ḥgyur baḥi dug/

p.339
I Pek N spyan

p.341
I N L gsum
2 Pek dran

p.347
I Pek las

p.349
I N L la

p.351
I Pek gsaṅ

p.353
I emended from gru (D: grva)
2 N L las (D: pas)

p.355
I emended from kyis (Pr: kyi)
2 " " gis

p.357
I Pek N gyis
2 emended from ġsaṅ (Pr: gaṅ)
3 " " rdo rje (Pr: rdo rjes)
4 " " dam tshig (Pr: tshig)
5 Pek ñuṅs N ñuṅ

p.359
I NLPek have extra half line, also in D but not Pr:
sṅags kyi yi geḥi tshig byin la/
2 Pek N tshog
3 ḥdi skad kyaṅ gsuṅs te appears here instead
of after next line. (correct in D)

p.361
I emended from rigs (Pr and D: rig)
2 N L kyi (D: la)

p.365

I Pek N yin

2 Pek N tshogs

p.367

I all have extra half line:

gzugs kyi sprin dag rnam bsam la/

p.373

I Pek N gsum

p.385

I N L kyi

p.389

I emended from gsuṅ (D: gsum)

p.391

I Pek omits from mṅon ... to ...daṅ/

p.397

I Pek yi

2 emended from pa (Pr: pas)

3 Pek ñid

4 emended from rdo rje (Pr and D rdo rjes)

p.407

I Pek gnas

APPENDIX

Giving notes of the main instances where the sDe-dge edition is closer to the Sanskrit than the text presented above, and where the translation into English follows it. Minor differences are not noted, nor are those which correspond to other variants in the Sanskrit manuscripts.

CHAPTER ONE

p.I83, line 9 ...sbyor ba mchog gi gnas kyis/

and similarly in the following passages.

p.I87, line 25 omits ḥkhor lo

CHAPTER TWO

verse 7 nam mkhaḥi gnas kyi.../ḥdis ni ḍnos por.../

p.I93, line 25-6 ye śes ḥod zer sgron ma rdo rje źes...

verses 9-I2 khyod for la

CHAPTER THREE

verse 3 bsgom par byas nas bsdus pa yis/...

v.4 bsdus pa gñis med sbyor ba yis/...

v.I4 ...rin chen ches/...mtshon cha...

CHAPTER FOUR

v.I7 padma ral gri ḥbar ḥod byed/...

v.I9-20 dri daṅ me tog brgyan byas te/de dbus su ni ḥdod pa bya/

yon tan ske rags māmakī/śes rab can gyis de byin bslabs/

źi ba spro bya saṅs rgyas gnas/...

CHAPTER SIX

v.3 sṅags dmigs pa yi lus kyis ni/ṅag daṅ yid la bskul byas pas/

v.I2 daṅ paḥi sbyor ba...

v.I5 .../byaṅ chub gźol bas bsgom par bya/

v.I7 .../bsdu bas der ni spro bar bya/
.../chos kyi gnas ni rab tu dbyuṅ/

v.22 .../gźan zas bzaḥ bar yaṅ mi bya/

CHAPTER SEVEN

v.8 .../mchod paḥi bdag ñid can mchod bya/

v.I6 dam tshig for lha ni

v.I9 .../phaṭ kyaṅ rnam par brtag par bya/

v.3I dbag gi sems kyaṅ de ḥdra śiṅ/mkhaḥ daṅ...

v.36 rigs kyi sbyor baḥi rab dbye bas/...

CHAPTER EIGHT

v.22 .../de ñid mchod pa...

CHAPTER NINE

p.229,line I5 ḥdi ni rigs kyi rgya mtsho las źe sdaṅ...
...de kho nar śes par byaḥo/

v.I7 brdzun gyi ṅag ni rdo rjeḥi gnas/thams cad...

CHAPTER TEN

v.I0 dkyil ḥkhor rnams kyi thugs ka yi/dbus chud
phra mo rnam bsgom bya/
de yi bdus su chud par ni/yi ge mchog gi
tshig bsam mo/

v.I2 .../lha yaṅ rab tu bskul...

v.I9 chags śiṅ chags paḥi lta bas blta/...

CHAPTER ELEVEN

after v.5 bcom ldan ḥdas dam tshig gsum gyi gsaṅ bas
ḥdi skad ces bkaḥ stsal to/

v.8 bskyed pa la sogs dam tshig dag/rdo rje gsum
mi phyed bsgoms pas/

after v.8 ... byin gyis rlob paḥi rgyu źes...

v.I4 kha dog lṅa pa rdo rje che/

after v.26 ...mi bskyod paḥi dam tshig mṅon par...

v.27 .../rdo rje gsum gyi tog...

In these passages bcom ldan ḥdas... corresponds

in position to S ity āha...

v.29 rdo rje udpal...

v.4I deḥi sems ḥgogs paḥi rdo rjer chud/gaṅ tshe
skye bar ḥgyur ba de/

CHAPTER TWELVE

after v.II rdo rje mñam pa ñid ces...

v.33 .../dam tshig skur ni rab sbyor pas/

v.40 lce yi rdo rjeḥi sbyor bas bsgom/...

after v.48 ...rdo rjeḥi zas źes...

v.49 lce ni.../hūṃ yig rdo rje can bsgoms te/

v.50 .../rdo rje sems dpaḥ ḥdra...

v.70 phyogs kyi naṅ las dṅos grub gsuṅs/gs aṅ ba
mchog las byuṅ rnams kyis/

v.65 bsñen pa ye śes bdud rtsis bya/...

v.7I-2 saṅs rgyas sku ḥdzin dpal daṅ ldan/rdo rje
gsum daṅ mi phyed dṅos/
bdag la byin gyis brlab gnas deṅ/sku yi rdo
rjes mdzad du gsol/
phyogs bcur bźugs paḥi saṅs rgyas rnams/
rdo rje gsum daṅ mi phyed dṅos/
bdag la byin gyis brlab gnas deṅ/sku yi rdo
rjes mdzad du gsol/

The two following passages follow the same pattern.

CHAPTER THIRTEEN

v.2I ...śes pa yis/raṅ gi rdo rjes bsgrags dkyil
ḥkhor/

v.37 lus ni.../sems ni.../
ṅag ni gsuṅ gi raṅ bźin gyis/...

v.50 dṅos grub ster ḥgyur rmoṅs bdag ñid/ḥdi la
the tshom mi byaḥo/
ḥdi ni ñin źag bdun bya ste/saṅs rgyas kyis
kyaṅ mi ḥgrub bo/

v.60 ...don źes bya/

after v63 bcom ldan ḥdas nam mkhaḥi rdo rjes de skad
ces bkaḥ stsal to/

v.65 ...khro bo rigs...

v.68 saṅs rgyas dpuṅ ni khros pa yaṅ/...

v.79 nam mkhaḥi rdo rjeḥi dbus gnas par/...

v.86 dgyes paḥi bdag ñid can dbaṅ bskur/dgaḥ ston chen po stsol bar mdzad/
mthoṅ ba ñid kyis byuṅ ba yi/ḥgro ba ...

v.88 ....rtag par bsgom/

v.94 ...drug bzaṅ po ni/mtshon cha sna...

v.97 gsuṅ rdo rje spyan rgyal mo che/...

v.I02 drag po rdo rje ....

v.I06 ...zur gyis blta/

v.I37 ...ye śes rdo rje can/...

v.I46 etc..../bsgoms na mñes pa rab tu ḥphel/

CHAPTER FOURTEEN

v.3 .../rdo rje gsum ni mi phyed pa/

v.23 ...ḥgugs par byed/

v.33 .../ḥbar ba rnon po...

v.34 ...kyo źags pas/...ḥgugs paḥi mchog/

p.3II,line 7 omits gźan gyis mi thub paḥi

p.3I5,line 4 ...kyi lus daṅ ṅag daṅ yid phur bus gdab paḥi sṅags rdo rje ḥdi/

" " 27 ...tsham ṅam gyi rdo rjeḥi phur buḥi sṅags ḥdi/
and p.3I7,line 7

v.66 ...gnas mnan te/... similarly in v.68,70

v.67 /...ñams paḥi gnas su mi ḥgyur naḥo/
similarly in v.69,7I

CHAPTER FIFTEEN

v.40 blaṅs nas kha sbyar sbyor ba yis/...

v.56 .../gtsug tor mñes par...

v.59 thams cad sbyor baḥi sṅags rnams la/spyi bo du ni bskul ba śis/

v.65 ...ḥphags paḥi sa ni bźi po dag/

p.407, line 6 ...thams cad kyi ye śes mñam pa ñid daṅ/ rdo rje ...

" " 26 ...rdo rje gsaṅ ba ḥdi...

p.409, line 6 omits ...sku rdo rje...